

# REFORMED CHURCH MESSENGER

## A Prayer for Patience

Lord of our hearts, for many things we bless Thee—for life and love and their deep revealings—but most of all for the gate of prayer opening into fountains that quench immortal thirst. If any of us have special burdens, arising from hard lot, or declining health, or any of the many ills that make life difficult, may we learn through prayer a prophetic patience which waits in faith for the return of the light, and the dawn of joy.

Hitherto Thou hast sustained us; uphold us still, oh Lord, and make us masters of trouble and temptation. For the sad of heart may sorrow be lifted at the bidding of Thy mercy; for the penitent may the clouds part in hope. Forgive us that we so often seek a transient good when the Eternal Good is so near us. May the spirit of Jesus be the breath of our souls, we humbly pray, in His name. Amen.

—Dr. Joseph Fort Newton, in *The Christian Advocate*.

## Take the Risks

My quarrel with the younger generation is not because of their skepticism. Skepticism may be a very healthy attitude of mind provided we are willing to do something about things. My quarrel with the younger generation is their attitude of moral defeatism, their willingness to lie down and take their licking. No assurance of help from outside? Faith is betting your life that there is a God. Faith is betting your life that there is a universe that is on the side of truth, justice, and fellowship. The only way that you have in which to satisfy yourself of the truth of this is to make your hypothesis and act on it. Live as if there was an ethical God. Take the risks and you will find it out, one way or the other.—Dr. Harry F. Ward.



30 - SANTOS - Avenida Anna Costa Gonzaga

### STREET SCENE IN SANTOS, BRAZIL

*The Mosaic Pavement, the Open Cars, and the Stucco Houses are Typical of the Country*  
See Article on "Brazil" by JOHN R. SCOTFORD in this Issue (Page 6)

PHILADELPHIA, APRIL 12, 1928



## PLANNING THE VACATION CHURCH SCHOOL

Thomas S. Evans

(A reprint of an article which recently appeared in the "International Journal of Religious Education," by Mr. Evans, who formerly was the Director of Vacation and Weekday Schools for the International Association of R. E.)

If the vision of a successful vacation Church School is to be realized next summer, plans must begin to materialize in the early spring. Here are a few suggestions to serve as guides in thinking through the problems of organization and preparation for the school.

The Vacation Church School should have a permanent place in the educational program of the Church. If the school is to be conducted by a local Church then the plans for it should be the direct responsibility of the local committee of religious education or the official body of the Church which has responsibility for the educational program of the Church. In the case of a school conducted by two or more Churches this committee should be represented on the joint committee and in turn receive reports of progress being made in order to keep responsibility placed in the local Church.

Leaders for the school should be chosen early so that they may have ample time and opportunity for study and preparation. "The first requirement in the qualifications of the leader will be the personal Christian experience and purpose." Although adequate training is necessary it would be a mistake to employ an adequately trained individual who lacked the spiritual experience which has such a tremendous part in the life of the vacation school. But this in itself is not enough for the most effective work. Teachers and leaders should not only be trained in the general field of education and the material they are to use, but should have a background of specific training for the work of the vacation school. Teachers should be familiar with general principles of education and teaching, but in addition to that there are techniques which apply to this special type of teaching which should be studied carefully and with a particular situation in mind. For this reason each Church or community planning a school should conduct a preliminary training school for its workers to give them special instruction in the work of their own school. If possible this period of study should be so conducted as to give teachers standard credit for the work done and thus aid them in securing the standard requirement for vacation school teachers as set forth in the Proposed International Standard for the Vacation Church School. This requirement includes the Standard Leadership Curriculum with specialization units in the department in which the teacher is serving and specific training in vacation school technique.

Leaders and teachers together should select the materials which are to be used in the school. Choice of curriculum materials should be made only on the basis of a thorough knowledge of the children in the community including such items as the work they have done previously in vacation schools, in the Sunday School, and in week-day religious classes. Special problems should be studied and material selected in accordance with the background of training and environment of that particular group.

The budget and questions related to it should be considered at an early date. The amount of the budget should be determined by the number of pupils attending the school and the equipment necessary for effective work. Shall the teachers be paid? How many should there be? What kind of equipment can be put at their disposal?

These and other questions should help to determine the budget and the amount designated for that purpose in the annual budget of the Church. Every precaution should be taken to insure its being available when the school opens. If the Church cannot add the amount to its regular expense budget, it may, under the auspices of the educational committee of the Church, secure the money elsewhere through special gifts, tuitions, or appropriations from other organizations within the Church. However, the ideal of the Church budget should not be forgotten. It might be stated that although leaders must never lose sight of the service motive in such work it has proved most successful to pay the teachers at least a small amount for their services.

Other administrative details should be planned and cared for, among them a community survey which should not only provide the names and addresses of all children in the community, but should help to enlist the interest of parents and children not reached through the Church's regular means of publicity. Local newspapers should carry articles of the work of the school and announcing the preliminary enrollment day which should be several days prior to the opening of the school.

All teachers and leaders and those responsible for the organization of the school should make a careful study of the Proposed International Standard for the Vacation Church School. This standard might well form the basis of a number of meetings of all the workers in the school and plans made to measure the school at least once during the term in accordance with the directions given there.

Each worker should have a feeling of responsibility for the success of the school and a real enthusiasm for the task that is his. The school should be so organized that teachers and pupils together may engage in such enterprises that will help them to realize an experience of actual Christian living.

## BLATHERSKITERY

By Dr. David H. Fouse

"It is anti-Scriptural, anarchistic in nature, and anarchistic in object."

What a whopper! This is the declaration of an outstanding Fundamentalist leader to a convention of ministers. It is his analysis of the theory of Evolution. He is bold enough to say to the city of Denver, among whose citizens are thousands of men and women who accept this theory of life and creation and who at the same time are reverent worshippers and lovers of God.

"The deepest things cannot be spoken"

I would not enter into a controversy over evolution. Those who fight for it or damn it in the name of religion are Don Quixotes. They are merely fooling with wind-mills, something that is entirely apart from the nub of religion. It is the foolishness of much preaching. How simple and homely are the teachings of Jesus as over against the intricate arguments of His modern defenders! "I Am the truth: I Am the life: The Father and I are One," are signals of a profundity that cannot be spoken. He taught what could be lived, but not debated.

As one who accepts the spirit of Evolution, let me bear this testimony. It is not anarchistic nor atheistic.

Only a so-called Evolutionist is competent to give evidence in this matter. He alone knows what effect such a theory has on the fountains of his life. A rabid opponent cannot know; he can only surmise. It is the very reverse of anarchy in nature. It sees the universe as a

unity such as the dualistic religionists cannot imagine. In it there are no warring deities whose hatreds and combats poison the race and keep men and women divided into angry groups. It is, to me, deeply theistic in its processes. God is in all and thru all and over all, as He never was in a mechanistic notion.

By what subtle scrutiny is it possible for a leader of men to say that Evolution is the cause of the increase of crime among boys of 16 to 21?

Are these young rascals evolutionists? I venture they know nothing about it. Jails and penitentiaries are filled with men who are ignorant of the ways of nature. Let me commend Dreiser's "An American Tragedy." It is a terrible story, and indirectly it is an indictment of the old ideas of God. Read carefully the street-preaching scene with which the work opens and closes. Gallop thru the sordid narrative, but notice the tragedy of an impotent religion. Feel the awful pathos of the mother whose whole life has been a series of hard disappointments. Her simple trusting faith deserved a better God than the one she worshiped. Her luckless son was not led to the death-chair by a scientific theory of creation. His religious training was never touched by modern knowledge.

## COLLEGEVILLE SUMMER ASSEMBLY

The officers of the Collegeville Summer Assembly for all denominations of Christian workers announce a strong program for 1928. There will be an exceptionally attractive group of speakers including, as usual, a number from Great Britain. Among the new men from abroad whom the Collegeville Assembly will present are the Rev. Frederick C. Spurr, minister at the Hamstead Road Baptist Church, Birmingham, England, and the Rev. J. R. Ackroyd, of the Lewisham High Road Congregational Church, London. Both men are outstanding preachers and writers. They will be at the Assembly during the entire week of August 6-12.

The new dormitories and dining rooms opened during the year at Ursinus College, on whose grounds the Assembly is held, will add greatly to the capacity of the Assembly and to the comfort of the many visitors.

An Advisory Board of men prominent in the several evangelical denominations sponsors this Assembly, which is now in its 20th year. Dr. George L. Omwake, President of Ursinus College, is Chairman, and Dr. Calvin D. Yost, Librarian of Ursinus College, is Secretary and Treasurer.

## HOOD COLLEGE CATALOGUE

We have just experienced the unique pleasure of receiving the 35th annual catalogue from a College President, who has served continuously during that entire period. The catalogue is that of Hood College, and the honored President is our good friend Dr. Joseph H. Apple. President Apple is certainly to be congratulated upon his long tenure of service as well as upon the remarkable development and increasing influence that Hood College enjoys and in which, of course, its President shares. The graduating class of 1928 will be 94, just a little the largest in the institution's history, with 101 Juniors giving fair promise of the realization of the institution's goal of 100 graduates each year. There is at present a Sophomore class of 100 and a Freshman class of 180. It is interesting to note that the enrollment for the year 1928-29 is already higher than any former year. The endowment fund is also growing and will continue to be the object of earnest effort, until the needed "half million above indebtedness" shall be secured.



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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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## EDITORIAL

### FOLLOW IN HIS TRAIN!

To preach the gospel as present fact is indispensable to Christianity in any and every age. But the full eminence of the gospel as present fact is revealed only when seen in perspective—perspective looking backward and perspective looking forward.

Ignorance of Protestants touching the history of the Church is a heavy clog on the modern Christian movement. Papal Christians have a somewhat better sense of the age-spanning continuity of our religion. But with them, unhappily, through superstitious legend and foisted miracle, Church history is robbed of its human realism and consequently of much of its dynamic for average men and women. In both these lines of ecclesiastical descent therefore a mighty heritage is lost and sepulchered in the neglected centuries between the New Testament and our time.

He who enlists with Christ follows the supreme figure of human history. But as a figure in history how remote is the Man of Galilee. The world in which He lived is as isolated from us as a far-off planet. The only solid apprehension of a Church of Jesus in the world which is grasped by the typical contemporary Christian is our modern structure of denominations and congregations. By the confession of all observers it is a hodge-podge picture little calculated to inspire either reverence or devotion.

But teach a man—still better a youth—to look and see the living panorama of nineteen centuries which by throbbing chains of flesh and blood links us with the apostles with whom Jesus Himself walked; give today's mind and soul a perceiving consciousness of the believers to whom in every generation since then the name and words of God's Son have been more precious than life itself; baptize the current Church with imagination capable of realizing the struggles, sufferings and triumphs through which God's saints have come from the age of Paul and Peter and John till now—and what a stir of summons to "follow in their train" will thrill the heartbeats of men and women worthy of such a spiritual lineage.

How tame to ask young people, for instance, to help with the next Church supper as compared with asking if they will not join the march of Christianity across the ages!

Or face the young people about—the young people above all others, for it is they who have eyes for this—and bid them "dip into the future far as human eye can see" and

farther. It is, to be sure, a vast thing, immeasurable, for youth to come into the individual experience of regenerating spiritual fellowship with the eternal Christ. There the immortal hope is born—for that one soul. But if no other endowment than this is gained for the youthful Christian, to what prosy pursuit of his own perfecting is he left—the sublimation of pious selfishness.

Vow then that this must not be permitted—in your own soul or in any other soul within the span of your responsibility. Over and above the lesser light of private concern with private salvation let every pastor, every teacher, every parent, every friend to man, spare not to reveal the greater light which foretells this world as it will be when men unite to seek supremely the kingdom of God.

Of that vision let one sure glimpse break on the Christian soul and a hero is made—or (refusing the vision) a craven deserter.

Look then to the vast march of unfailing witnesses to Christ in past and present and future—those who long since have gone on before, pressing after their well remembered Lord; martyrs who through the ages have lighted beacon fires for warriors and pilgrims with their own burnings of body and soul; the faithful of our own time carrying the guidons of a bettering world; the future champions of righteousness who are yet to throng up the steeps of light with trophies of evil vanquished forever—what a line to look on—and to join!

Are we fit to step into those ranks? Do we dare? As Drinkwater wrote:

"We have the challenge of the mighty line;  
God grant us grace to give the countersign."

—NOLAN R. BEST.

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### A LITTLE CHILD SHALL—

It was only the other day that I was passing through the open court of the City Hall, when I noticed a large group of men, looking with smiling countenances upon some object in a far corner of the court. As I drew nearer I discovered a little child, about two and a half years old, running with outstretched hands, amidst a large flock of pigeons, trying to catch—now one and now the other. This group of men was all the while changing, and yet, it was the same group of smiling, interested faces. The child was altogether unconscious of the fact that it was the centre of attraction. It unwearyingly kept chasing



the pigeons, again and again just near enough to miss them. As I walked away I found myself musing somewhat like this. Two old lessons I have learned anew at this noon-day hour. First, that a little child, in its artless innocence, has the power to draw and hold busy men, and cause the hard drawn features and the weary countenances to be transformed and to be wreathed into winsome smiles. The other lesson related itself to the child when grown to manhood, chasing the ever-fleeing pleasures of the world. How like children we are, reaching out after the bird-like treasures, and just when our fingers are about to close upon them, they lift themselves and flee away. May it not be that it is best for us that we do not always attain; as best it was for the child that it could not catch the wings of the birds as they were out-spread just out of its reach? Thank God there are, however, many worthwhile and abiding goals in the open court of life, whereunto we may attain and upon which we may close our hands in faith, knowing that while many pleasures are only for a season, nevertheless there are an abundance of joys that will abide forever.

—A. M. S.

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### IN THE HOOSIER CAPITAL

It has been the good fortune of the Editor to spend the two weeks preceding Easter in the cities of Indianapolis, Ind., and Akron, Ohio. In each of them he spoke at union Lenten Noon-day services in down-town theatres, and every evening in Reformed Churches. Of Akron we have written before, and we shall therefore confine these notes to the Hoosier capital. Many of our readers are now particularly interested in Indianapolis, because the Triennial sessions of our General Synod are scheduled to be held there in May, 1929. It is a city of over 400,000 population, with numerous advantages and attractions, and its warm-hearted citizens are by no means blind to these. They are proud of the history of their city, and of the honored names on the list of its citizenship. They gave to the country President Benjamin Harrison, Vice-Presidents Charles W. Fairbanks and Thomas R. Marshall, and many others distinguished in statesmanship. The one hill in Indianapolis (and to a Pennsylvanian even that does not seem like a big hill) contains the tomb of the beloved Hoosier poet, James Whitcomb Riley, and to his honored name they add such living literary geniuses as Booth Tarkington, Meredith Nicholson and George Ade. Along many lines the city has made a notable contribution to the life of the nation. True, some recent scandals among high officials in city and State have brought shame to the splendid citizenry of Indianapolis, but decisive steps have been taken to purge the municipality and the Commonwealth of the odium brought upon them by renegades. One hears much about the Ku Klux Klan in Indianapolis, and what one hears would not be pleasing to the devotees of this once powerful organization. Decent citizens, some of them formerly deluded, speak bitterly from personal experience and inside knowledge of the workings of the hooded agitators who exerted so baleful an influence on Indiana politics. Court records daily confirm these impressions. The Klan is today about as welcome as smallpox in Indiana.

Among the facts which visitors to this progressive city might be glad to know are the following: Indianapolis has a number of magnificent public buildings, Churches and schools. The new buildings of Butler University are an architectural triumph. Among others, the U. S. Court House and Post Office, the Indiana State Capitol, the Scottish Rite Cathedral, the City Hall and the Masonic Temple are spacious and impressive edifices, and the World War Memorial Plaza, now in process of erection, is expected to be one of the most artistic in the land. All steam railroad trains (167 daily) leave the beautiful Union Station, and few cities can compare in traction and bus facilities with Indianapolis. The Traction Terminal Station is said to be the largest interurban railroad station in the world. The Bus Terminal is another busy center, and here is also represented the "longest bus line in the

world," the Yellowway Coast to Coast Systems. One can go by bus, for example, westward to San Francisco for \$63.35, or eastern to Pittsburgh for \$9. Few cities appear to have as many clubs, and a large percentage of them seem to be luncheon clubs too. It is said that the city entertains an average of 300 conventions annually, and the Chamber of Commerce claims the climate is "excellent," the temperature averaging 28 degrees in January and 76 degrees in July. This ought to make it about right in May. The original city, which contains the business section, is exactly one mile square, with the Monument at the center. This downtown section does not have a street less than 90 feet wide, and the one having heaviest traffic is 120 ft. wide. The industries are many and diversified. The product of meat packing and slaughtering concerns total \$135,000,000 annually, the stock yards covering 200 acres, with a daily capacity of 30,000. Among other things the city claims the largest exclusive manufacturer of silk hose, the largest plant to make paper pulleys, metal postoffice equipment and one-piece bifocal lenses. It has one of the largest manufactories of pharmaceutical products, of poultry remedies, of batteries, transmission chains, saws and motorized fire apparatus; and it may be an additional comfort to delegates to General Synod to know that the city has also the largest shock absorber factory in the world.

The Reformed Church is not one of the largest denominations in Indianapolis, but it has a substantial representation of the best citizenship in its eight congregations. The pastors are decidedly wide awake, and are a credit to the denomination. Moreover, they are well organized. The Reformed Church Council is composed of the pastors and Consistories of our Indianapolis congregations, and they have initiated a number of good things. In this activity our leaders in some other cities might well emulate their good example. It is this Council which will supervise the plans for the proper entertainment of General Synod. Rev. Mr. Bosch is the efficient President of the Council. In addition to the work of this Council, and the inspiring leadership of the local pastors, the Reformed Church is peculiarly fortunate because the General Secretary of the Indianapolis Federation of Churches is one of our own beloved ministers, the Rev. Dr. Ernest N. Evans. It was a delight during our stay to hear so many expressions of appreciation of the splendid piece of work he is doing in the federated work of the city. By his quiet, tactful methods, his clear-eyed vision and initiative, and his utter consecration to the task, Dr. Evans is daily increasing the prestige and usefulness of the Federation, and inevitably assisting also in putting the Reformed Church on the map in the Hoosier capital.

It was the Editor's privilege on this trip to speak in four of our Churches—Emmanuel, Second, Carrollton Ave., and Trinity. The last named was rededicating its much beautified edifice in a suburban section, and its young pastor, Rev. Louis C. Mintermann, has the chance to lead in an influential community work. Second Church, Rev. George P. Kehl, pastor, (formerly known as St. John's) has a substantial membership under an active leader, and may be expected before long to enter upon a building program, either at its present location or on a new site. Carrollton Ave. Church, of which Rev. G. H. Gebhardt is the able pastor, is situated in the beautiful residential section in the northern part of the city and has had a remarkable growth. It ought to become a very large and flourishing congregation. By action of the Reformed Church Council, the sessions of General Synod are to be held in Emmanuel Church, Rev. H. L. V. Shinn, pastor. This congregation, and the Second Church, 5 or 6 blocks away, are the largest of our Indianapolis Churches. Synod will find here a devoted constituency under an aggressive pastor. Recently they have completed a Church School building of modern type which has many admirable features. The auditorium is not new, and with its present seating arrangements may not be found to be as comfortable as some Churches in which General Synod has met in the past. But with the superior facilities of the new



religious education building and the hospitable spirit of these fine folks, we are sure the 1929 meeting of our highest judicatory will be made memorable. We hope also it may be made a real blessing for our loyal pastors and people in Indianapolis and throughout the Mid-west Synod.

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### A GOOD SUGGESTION

"Can a Christian of ordinary intelligence decide his political duty in the coming election by paying attention to the party platforms? One hears so many conflicting and confusing claims that I, for one, am getting more bewildered every day." We are sure the friend who wrote this is representative of a great host of voters today who are frankly puzzled. The writer admits that if he were asked to give anything like an adequate description of the difference between a Democrat and a Republican today, he would be stumped. It is doubtful if there has ever been such a paucity of principle in our politics. The *Trenton Times* undertakes to make a brief and comprehensive differentiation as follows: "Nationally speaking, a Republican is a man who favors farm relief, tax reduction and flood control. And a Democrat is a man who favors flood control, tax reduction and farm relief." You can pay your money, and take your choice.

President Glenn Frank of the University of Wisconsin is frank enough to say that most of the time we spend talking about "platforms" is lost time, for the following two good reasons: "1. Because party platforms, like street car platforms, are always used in getting aboard, but seldom used for riding. We do not expect a President to follow the platform on which he is elected. Theoretically we do; actually we do not. There are voters on both sides of every important fence; hence a party ambitious for power takes its stand on both sides of the fence, if possible. The very system of party politics makes party platforms insincere—the negative insincerity of avoiding vital issues rather than the positive insincerity of saying what is not meant. 2. Because even the sincerest man would find it difficult and probably unwise to follow to the letter a program designed at this time for the four years ahead. The problems of our time are shifting; the insight of any man big enough for the presidency will progressively deepen during four years and, perhaps, give him a far different notion of sound policy than he has at the moment of campaign. In a fluid time like this a man of Presidential caliber would almost surely find it necessary to change his mind and court the charge of inconsistency. We require in the White House a growing wisdom more than the literal following of any campaign blueprint."

Because Dr. Frank is convinced that the quality of mind and the point of view of a candidate are more important than the platform upon which he runs or the name of the party of which he is a candidate, he ventures to offer the following experiment, which is so sensible that we doubt its serious consideration. Too many folks still wear party collars and are tied up to decadent slogans and shibboleths to accept a plan so progressive and far-sighted. Nevertheless, sometime something of this sort is bound to be tried out, and we believe the results would amply justify the experiment. Our present system leaves us in almost total darkness. Here is Dr. Frank's proposal: "Might it not be a fruitful experiment in the 1928 campaign to eliminate platforms altogether, and let the candidates go to the country, on the stump and in the press, for an unhampered cross-examination by the public? It would be a refreshing experience to see the Democratic and Republican candidates for the presidency make a joint tour of the main centers of population and, unfettered by opportunist platforms, submit themselves to the searching questions plain men might put to them. Three months of such honest debate, of heckling and answer, would show us the minds of the candidates in action and give us a better basis for deciding our vote than we can ever find under the customary campaign tactics. Men can not dissimulate and trim before an audience that has the

right to talk back, as they can in party platforms and set speeches. Why not try it?"

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### ANARCHY IN CHICAGO

It has again been suggested that the United States marines now in Nicaragua should be brought back for the protection of the citizens of Chicago and their property. Surely no other American city has ever presented such a deplorable situation, with its disgraceful officiousness, its vile gangs, its evil conspiracies between crooked business and corrupt politics, and its murderous gun-play and bombings.

A United States Senator went back to Chicago the other day to attend the funeral of one of his henchmen, the notorious gang leader, "Diamond Joe." As a result the Senator's home was blown up, and efforts made to destroy one of his lieutenants and his family. It is quite common comment that these disreputable gangs, that are operating so notoriously in Chicago, could not continue unless they were sponsored and supported by men in high places. As a result, a reign of terrorism and destruction grips the second city of the nation. That a Senator should return from the capitol of the nation to pay respect to the memory of a disreputable gangster is sufficient evidence of the state of public opinion in Chicago. You may say that not much is to be expected of a city which overwhelmingly chose a mayor who ran on the platform: "Down with King George and the Volstead Law!" One must rub his eyes with bewilderment, however, that such things should happen in America.

The *Chicago Tribune*, one of the most dangerous newspapers in the land because it presents so frequently conceptions of life that are utterly pagan, and which by some of its positions has itself encouraged lawlessness, now seems to be quite alarmed at the plight of the city and thinks the next step is likely to be "revolution after election." Once the ideal of free elections has been allowed to lapse, it says, government by assassination, dictatorship and revolution is the logical consequence. "A community which will tolerate the murder of candidates before election can hardly complain if the defeated candidate refuses to make way after the election." Hence repudiated officials may be expected soon to refuse to yield office and to organize an armed force of terrorists to maintain themselves in power. It is a bit disheartening to read such a prophecy or warning. But what else have we a right to look for when the commandments of God are despised and neglected and the youth of a city have before them the example of dishonesty and crime in high places? We must have a better brand of public officials, and in order to get them we must have a better conception of civic duty on the part of the parents who constitute so considerable a proportion of our citizenry.

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### THE TASK OF RELIGION

It is the mood of some scientists to undervalue religion, and of some religionists to undervalue science. This attitude may be actuated by various factors; each may be interested only in his own sphere of activity, each may misunderstand the purpose of either or of both these agencies of human betterment, or each may be in some measure misled by the erroneous judgment that there is an inevitable conflict between the two, and that therefore either can prosper only at the expense of the other. It should not be necessary to add that such a view has done incalculable damage. Much is gained for mankind when the influential spokesmen of the scientific realm voice appreciation of the unique ministries of religion, and when in turn our spiritual leaders perceive and express appreciation of the aims and achievements of science.

Rarely have the purposes of religion and science been so ably and so graciously defined as by Dr. Robert A. Millikan, the eminent American physicist, winner of the Nobel Prize, who has written this in his rewarding book, *Science and Life*: "The purpose of Science is to develop without prejudice or preconception of any kind a knowl-



edge of the facts, the laws, and the processes of nature. The even more important task of Religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind. . . . But Science and Religion alike are misrepresented by men who lose sight of all spiritual values, and therefore exert an influence upon youth which is unsettling, irreligious and sometimes immoral."

We commend the warning with which Dr. Millikan closes to the consideration of those among our intelligentsia who have not ceased to think and who are not afflicted with an incurable case of moral cynicism. The disposition to make mockery of religion and to hoot in derision at so-called "spiritual verities," is neither scientific nor honest. Unfortunately its effect upon immature minds, as Professor Millikan observes, continues to make it an insidious thing.

Chiefly, however, would we again direct the attention of Christian preachers and teachers to this admirable statement of the task of religion, namely "to develop the consciences, the ideals and the aspirations of mankind." *Here is a real man's job if ever there was one.* Here is a ministry that should commend itself to the choicest souls of every generation. Here is a goal it is our duty to keep in mind constantly in planning the activities of our Churches, the messages of our sermons, or the methods and motives of pastoral care. Will not the spiritual success of our lives be determined by the measure with which we bring the consciences, ideals and aspirations of our fellowmen into harmony with the mind of Christ? What, after all, is Christianity but the reproduction, in individual lives and in social relationships, of the spirit, purposes and motives of Jesus? Consciencies purified, tender and sensitive to truth, ideals ennobled, and aspirations made Christlike—these are indeed the hope of the world.

\* \* \*

### HAVE PROTESTANTS THE RIGHT TO LIVE?

The special attention of our readers is called to the remarkable Pastoral Letter of the Cardinal Archbishop of Turin, Italy, which appears in full in this issue. It is a concrete illustration of the principles set forth in the recent Encyclical of the Pope, and should be an eye-opener to those who think that the Vatican has become less bigoted and intolerant. This is not a letter coming down from the Dark Ages; it is of this very year, and expresses the sentiments and purposes of today. The writer of it is one of the 66 Cardinals who will elect a successor to the present Pope, and is himself eligible for the succession. It is not plausible to suppose that so exalted a potentate would issue such a relentless attack on Protestantism without the consent of the hierarchy. Surely such a document helps all of us to understand the spirit of the high Roman ecclesiastics toward all Protestants. It proves quite convincingly that *where Rome rules, Protestantism has no right to exist.*

We have tried to put the best possible construction on the Romish attitude, and have hoped against hope for the manifestation of forbearance and good-will on the part of the hierarchy which controls so many millions; but what are we to say in the face of such plain evidence as this? Read the letter, and let it speak for itself.

Sometimes we have been accused of harboring a narrow, un-Christian prejudice in expressing the fear, for example, that it would be a dangerous experiment for America to place a Roman Catholic in the White House. Immediately we are reminded of the Constitution, Article

Six, which says: "No religious test shall ever be required as a qualification to any office or public trust under the United States." But we claim in reply that *we are not applying a "religious test" when we oppose a member of an organization which is controlled by an alien, which has not ceased its ominous pretensions to temporal as well as spiritual power, and which refuses to accept the democratic formula of "live and let live."* It is not intolerance to believe that it is perilous to the Republic to have at its head a member of an organization which would deny the right to live and prosper to those who reject its tenets. The candidate for office may tell us that he is not thus bigoted. Nevertheless, if he professes himself to be "a devout Roman Catholic," how can he logically reject such an unbrotherly attitude as the Cardinal of Turin sets forth in this official pronouncement? What chance would Protestants have with such a spirit of proscription in control of the White House?

If, therefore, such documents make it more difficult in a Republic for members of the Roman Church to achieve political preferment on their own merits, the Roman hierarchy has nobody to blame but itself. Let it first clean house and become brotherly.

\* \* \*

## The Parables of Sated the Sage

### THE PARABLE OF THE LEANING TOWER

I climbed again the Tower of Pisa, and this I noticed, that as one doth ascend he findeth the Stairs hollowed out on the uphill side by the footsteps of those who have trodden there.

And I said, If it had been one timid person like myself or my neighbor, it might be of little importance, but this wearing of the stairs by the feet of the millions showeth how instinctive in the heart of the human race is the fear of falling. And it would have done little good if those who ascended had been told, saying, This tower is secure on its foundations, and the weight of one man or an hundred will not suffice to tip it over.

And I said, Though in this one case it is a needless caution that doth prompt men and women by the millions to walk on the upper end of the sloping stairs, it hath not been needless so far as the human race as an whole is concerned. For the deep instincts that tend to keep us from going too near the edge have saved in the course of the Ages many millions of lives, as I suppose.

And I thought of the people who in their Moral Behavior trot along very gaily on the outer and lower edge of ethical responsibilities, and I say:

Judge not too lightly of those who have worn the paths on the upper side of Moral Questions. Albeit it is possible that now and again their caution hath been excessive, yet hath it not been wholly a thing to flout. I am no Pessimist, but I think I observe that this old tower of Human Life is tilting a little more than is wholly comfortable, and I venture to suggest to some of my cheerful Contemporaries, that they walk not too near the edge.

For at Pisa it hath happened that while no one hath tipped the Tower so that it fell, some people have fallen off, and picking them up below is said to be a Disagreeable Job. It were better for them to attend to their own picking up, and to walk on the upper side.

## Brazil—Where Progress Is Orderly

JOHN R. SCOTTFORD

Most Americans classify Brazil as "one of the South American countries," whose only distinction is the Amazon River. That Brazil has a larger area than continental United States, and that she boasts half of

both the territory and population of South America is something of a shock.

We are also surprised to find that Brazil is a Portuguese rather than a Spanish land. Brazilians are proud not to be Spanish

either in speech or blood, even objecting to the classification of "Latin." Apparently Portugal was more heavily tintured with Gothic, Moorish and Semitic blood than the rest of the peninsula. The result is a



race more level-headed and less excitable than the Spanish.

The combination of Moorish racial tolerance and the primitive conditions under which the country was settled has produced a remarkable blending of the white and negro races in Brazil. The absence of racial discrimination has made the colored man less self-conscious than with us. The Brazilian racial mixture is due to circumstances rather than convictions. As Brazil comes into more intimate contact with other nations some distinction will probably be made between the races, although any color line such as we know is simply impossible. The only feasible discrimination would be between the black man and the mulatto. The coming of large numbers of Italians, Syrians, and Japanese to Brazil makes the country something of an experimental laboratory in racial relations.

On the Brazilian flag appears the motto: "Order and Progress," and the country has been remarkably true to this principle. Nowhere have greater transitions been accomplished with less commotion than in Brazil. In three hundred years she has had but one real war, and that was the conflict against Paraguay in which she joined with Argentina and Uruguay against a common foe. Three great changes in the national life have come about without bloodshed—independence from Portugal, freeing the slaves, and the deposition of the Emperor Dom Pedro II. No president has ever been shot while in office, and every legally elected president who did not die a natural death has completed his term of four years. From time to time Brazil has had revolts and incipient revolutions, but they have usually been carried on in a Chesterfieldian fashion. Three years ago the city of Sao Paulo was seized by rebels, who molested nothing but the banks. The Federal troops approached the city, but allowed the rebels to get a start of twenty-four hours before pursuing them. The Brazilian is by nature kind-hearted, and usually exercises a real genius for avoiding bloodshed.

At present Brazil is undergoing a transition in the organization of its family life and in the position of women. The Brazilian home is a patriarchal institution. Family loyalty is the cement that holds society together. Blood relations will be taken into the home and be supported indefinitely. If a Brazilian wishes to entertain a friend, he takes him to the hotel for dinner—so as to enjoy greater privacy! The ideal in the past has been for the women of the better classes to be supported in utter idleness. Woman was the petted possession of man. A number of influences are tending to disrupt this arrangement. The American movies have given the Brazilian women many new ideas, most of them good. The increase in the cost of food and of rent has exerted an economic pressure upon the less wealthy families which has led many girls to go to work. The coming of factories has offered the opportunity of work to everyone, with the result that there is less need of the old clan loyalties than in the past. The working girl is a development of the past ten years in Brazil. The girl who earns her own keep will ultimately declare her independence of masculine domination. To-day the old order and the new exist side by side. The family loyalty lingers, while at the same time the women claim for themselves a new freedom.

The fundamental problems of Brazil are health and education.

Brazil has been aptly described as "one grand hospital." Much of the inertia which we ascribe to laziness is due to ill-health. Drug stores flourish on every hand—and in Brazil drug stores sell nothing but drugs. Across the front they have

### "FOR WHERE YOUR TREASURE IS"

By Amy Campbell

For where your treasure is no tale grows old,  
Full of credulity and wonder kept  
Sustained to vision, guided to strange joy,  
Its language is for ever beauty-swept.  
Lips that repeat what has familiar grown,  
Touching response that knows a common flame,  
Are often on the lovely mission bent  
Of daily making mention of His name,  
A sunset takes new color from faint words  
Hesitant on the brink of inner light;  
The commonplace is lifted by one thought  
Into the mystery of a fresh delight.

And Jesus called a little child to Him,  
And set him in the midst of them and said—  
"Be ye converted and become  
As little children," to be heavenward-led.

A little child, who ever finds the gold  
Of present magic in a story old!

—The New Outlook.

a little railing, and seats for the people who wait for their prescriptions. The doctor of medicine enjoys great social prestige. Brazil is a sick nation.

Yet there are many signs of hope. Twenty years ago a Brazilian, Dr. Oswaldo Cruz, exterminated yellow fever from Rio de Janeiro. The medical schools of the country, with some aid from the Rockefeller Foundation, are producing competent physicians. Nursing as a profession is coming into good repute. The people are taking up athletics, especially association football. The Brazilian is by nature a cleanly person, and is rapidly developing into an inveterate swimmer. The writer went down to the beach in Rio at five forty-five in the morning expecting to have a quiet swim, and found the place too crowded for comfort, with people arriving from every direction by street-car, taxi, private automobile, and on foot. The blight of syphilis is being attacked by a Brazilian foundation. The one problem which has received but slight attention is that of improper diet and under-nourishment. But there is every indication that the physical stamina of the Brazilian race will be greatly improved in the next generation.

The problem of education is equally as pressing, but is receiving less public attention—although it is doubtful if one can be solved without the other. Probably less than twenty per cent of the people can

read and write. The public primary schools rarely go beyond the fourth grade, and attendance is entirely voluntary. High school training is provided by the government in "gymnasiums" and professional schools are also supported from public funds—but there is a gap between the primary school and the gymnasium and another between the gymnasium and the professional school which must be bridged by private instruction. The result is an abundance of private tutors and cramming schools run for private profit whose purpose is to enable Brazilians to "get by" the entrance examinations of the gymnasium and the professional school. In Brazilian experience, teaching is usually a political job or a money-making proposition. The idealistic education of our liberal arts college does not exist. Graduation from a professional school is desired because it enables even lawyers and engineers to sign their names as "Dr.," and confers great social prestige.

Things are stirring in Brazilian educational circles, and the future is bound to bring many changes. The evangelical missionary schools have rendered a great service to the country by introducing system, enthusiasm and discipline into education. These schools begin with the kindergarten or first grade, and carry the student as far along as he is willing to go—usually through high school. This gives a systematic training which cannot be had under the Brazilian system. The teachers have put much enthusiasm into their task and have evoked some measure of loyalty from their students—something unknown in the other schools of the country. The element of moral discipline in the evangelical schools is greatly appreciated by the parents. Brazil feels the need for more and better education, and the future will probably see great developments.

Religion is not a burning issue in Brazil. The Roman Church is dis-established, and has gained from the change. In proportion to the population neither Churches nor priests are abundant. One has to hunt for the Churches, but finds them clean and in good repair. The garish decorations of the interiors suggest the negro imagination. Attendance at mass is not large, but appears to be representative of all classes. The greatest problem of the Roman Church is the recruiting of a sufficient number of competent priests.

The Protestant Churches obviously possess life and vigor. The buildings are large and attractive from the outside, although depressing within. In the past the evangelical movement has been largely confined to the lower classes, but it is slowly climbing up the social scale, creating a much needed middle class. Two groups of Churches are entirely independent of missionary supervision—the "Independent Presbyterians," and a group of indigenous Churches that have adopted the name "Congregational," although not related in any way to that denomination in either the United States or England. The Brazilian does not care for denominationalism, but as yet shows little, if any, resentment against the missionary. Militant nationalism has not yet appeared in Brazil.

The greatest criticism which can be brought against the Brazilian religiously or any other way is his imitativeness. He does not originate; he adapts. This trait of his character throws a large responsibility upon the United States. Brazil is our outstanding friend among the South American nations. Her traditional policy is to ally herself with us. From us she has accepted such diverse gifts as the automobile, the movie, some schools and Churches, and a naval mission. The doors are open for the United States to exert a most helpful influence upon the largest nation of South America.

### LONELY, BROTHER?

Art thou lonely, O my brother?  
Share thy little with another!  
Stretch a hand to one unfriended,  
And thy loneliness is ended.  
So both thou and he  
Shall less lonely be,  
And of thy one loneliness  
Shall come two's great happiness.

—John Oxenham.



# The Protestant Peril

## Is the Y. M. C. A. an Agency of Pernicious Protestant Propaganda?

CARDINAL GIUSEPPE GAMBA, Archbishop of Turin, to the Diocesan Council of Turin

(Note: The following Pastoral Letter to the clergy and faithful of the Archdiocese of Turin was issued on Jan. 15, 1928, and subsequently published in part or in full in "L'Osservatore Romano," "Il Momento," of Turin, "L'Armonia," also of Turin, and in other papers)

Venerable Brethren and Very Dear  
Sons in Jesus Christ:

Conscious of the grave duties incumbent upon a bishop, I feel confident that I have let no opportunity go by without occupying myself to the best of my ability with the Christian education of the youths entrusted to my pastoral care, for I feel convinced that it is in the proper upbringing of the new generation that lie our best hopes both for religion and for country.

And it can only be a great grief to a bishop to see the spiritual and physical perils that inexperienced youths have to face growing daily greater, bringing a diffusion of immorality through the medium of an inordinate thirst for entertainment, for balls, theatres, picture-shows, the reading of immoral literature, to which is added the perverting influence of brazen-faced fashions of most immodest style, destined to excite the lowest passions—a painful reflection of decadence in the customs of the people.

While now calling your attention to these perils, so fatal to good living and to both the temporal and the eternal well-being of our youth, while imploring you to use your wisdom and zeal to look for efficacious means to intensify the work of preservation and defense (of the faith), I feel it is my imperative duty today to solicit your earnest co-operation against another and extremely serious peril now facing the faith of our youth. You, dear pastors, have doubtless already noticed that peril; it is the recurrence of more intensive Protestant propaganda in our midst.

### For the Conservation of the Faith

No one fails to know how our dear country, elected by God as the very center of His Church, has ever repulsed, at least as regards the large numbers of her people, every attempt that has been made throughout the centuries to induce the Italian soul to set aside the Roman Catholic and Apostolic Faith of her fathers, that Faith which was and is her most precious treasure, that lies at the seat of all her glory and of all her greatness; such attempts came through princes and emissaries, through foreigners, and even through some miserable apostates of our own, but more especially through that diabolical sect, the Masons, and others like them.

The Italian people has its faults undoubtedly, as have other peoples, but, thank God, it has never held to its heart heresy, schism, and apostasy from the Catholic belief.

From the start of the present century, however, various Protestant sects fell with peculiar fury upon Italy as upon a land of conquest, aiming at evangelizing her, or at protestantizing her.

Thanks to the complexity, or at least the tolerance, of those then in power, the Protestants were able to take a footing in various parts of the country, gaining ground, at the most, among the poorer folk and among those whose mode of life little resembles that of the Christians.

The Holy Apostolic See has with vigilant care many times given warning against them; the immortal Pontiff Leo XIII in order to place a bar against the inflow of Protestant propaganda founded in 1899, in the Eternal City, the "Society for the Preservation of the Faith in Rome," to which the Holy Pontiff Pius X gave great extension. Yet, if the propaganda

carried on by these sects did not achieve much apostasy, it has nevertheless succeeded, and is now succeeding further yet, in spreading that religious **indifferentism**, which is so serious and ruinous an evil for souls, especially for those of the young.

Among these sects, one more particularly, taking advantage of the war time, spread wide its activities; it is assisted by a strong organization, by ample financial means, and also by the too indulgent Italian hospitality. I refer to the "Associazione Cristiana dei Giovani," ordinarily known under the sign of Y. M. C. A.

### CO-OPERATION

**Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. Romans 2:1.**

If we, as members, find fault with the Church, it cannot be because of people outside the Church. It is the Church members—ourselves—who give it its tone, its atmosphere; who determine the quality and extent of the influence it exerts. And if it is anyone else's duty to remedy the fault, it is equally our individual duty. The Minister cannot do it alone, nor the Officers of the Church. Nothing of consequence can be accomplished in secular matters without co-operation; or in the affairs of the Church without good will, loyalty and unity. If there is fault to find with the Church, we ourselves are the ones to set about correcting it; sympathetically, not critically; constructively, not complainingly; not with resentment or animosity, but with good will and cheerfulness. Thus only can the Church, our Church, grow in usefulness and power.—Bulletin, Wooster Avenue Church, Akron, O., Rev. H. B. Diefenbach, pastor.

### The Two Faces of the Y. M. C. A.

During the war, the Y. M. C. A., camouflaging for a time its real ends, proffered its assistance, its gymnastic privileges, working even by the side of the Catholic societies that accompanied the armies; it diffused at the same time copies of its pamphlets by the million, and of these but too few immediately revealed the badly screened insidious doctrines of the Protestants.

The war over, the Association threw down its mask and showed what it really was—and that is to say, as that illustrious Deputy, the Hon. Martire, has written, "an instrument for insidious anti-patriotism and anti-Catholicism, organized at great breadth by the Protestants of various sects, more particularly American Baptists and Methodists. As such, it is carrying on its work according to methods dear to all sectarian organizations eager to abuse the good faith of our people; under vague assertions of a Christian humanitarianism higher than the religious confessions, it seeks to lay ambush for the Catholic Church and the religious traditions of our country.

"Strong because of its powerful financial resources—but poor in its spiritual resources—the Y. M. C. A. would be the scout of that evangelical propaganda that is to **civilize and Christianize Italy.**"

And in order to gain this end, it has a thousand means: physical camps, swimming pools, cheap hotels, English classes, libraries, reviews, lectures, clubs, entertainment halls, and everything to build up an irresistible attraction for the young; all that, gratis, or at nominal fees.

The documentation of the nature and aims of the Y. M. C. A. was given extensively by the Catholic press, more especially by the well-informed review, the "Civiltà Cattolica," which revealed the excessively underhand work of disintegration of the Catholic conscience that the Y. M. C. A. carried on among the young, and more particularly in the most Catholic nations of Latin America and Italy, acting as the most cunning tool, not only of the Methodist heresy, but also of that sect that is the Church's sworn enemy, Masonry. The anti-Catholic and anti-Italian aims of such an association as our press has brought to light were also referred to in Parliament, when the Under-Secretary for Foreign Affairs, in reply to the questions of several deputies, admitted that the Y. M. C. A. "also has **Protestant confessional aims.**" It has a large following and stupendous financial means, which it uses for a striking piece of work, above all of highly cultural type, educational, political, moral, and also religious.

### Dangers and Snares

Leaving it to the competent Authority to look after the political ends furthered by the Association, I have to look after what directly and so closely concerns the greatest duty of my pastoral ministry, the vigilant care of the integrity of the sacred treasure, the Faith, and to raise a warning voice against the perils and snares that threaten it.

The more so as the Apostolic See itself, through an important document issued as far back as 1920, begged bishops to keep a watch with utmost care over the insidious manoeuvres of anti-Catholic sects in general and of the Y. M. C. A. in particular, "which enjoys the support of even Catholics of too simple a nature to be aware of its real character. Indeed, the Association shows a sincere love for youths; almost nothing is more important to it than to bring benefit to their bodies and to their minds; yet at the same time it is ruining their faith while professing to **purify** it and to implant in youth a better appreciation of true life—**above every Church and outside of every religious confession whatsoever.**" (Cf. Pamphlet issued by the Central Office of the Y. M. C. A.: "What Is the Y. M. C. A., and What Are Its Aims?" etc.)

Is it possible to hope for anything good from those whose faith is entirely shaken, and who, having once lain content in Christ's fold, then go roaming where pleasure or the caprice of others leads? That is why the Apostolic See reminds bishops that it is their important and most special duty to watch vigilantly that the young "be kept immune from all contact with such society," lays upon its Ordinaries to declare publicly in their individual dioceses that the "reviews, publications, and other writings of such societies, being really pernicious because of their errors



of rationalism and religious indifferentism which they seek to spread wide in the souls of the faithful, are ipso jure prohibited," in harmony with the Code of D. C. 1384, p. 2, and 1399, p. 4, and principally refers to "Fede e Vita," a monthly review of religious culture, the official organ of the Italian Student Federation for Religious Culture, *Bilychnis*, and *Testimonio*.

After that, how could the Bishop keep silent without betraying his own ministry, when witnessing the recruiting of so many young people at the Y. M. C. A. in this very city of ours? A confessionalism (non-confessionalism), behind which the society is prone to hide whenever its real aims are brought to the fore, can no longer mislead any of those who do not stop at appearances alone, but who are fully cognizant of all the evil that its propaganda is effecting in the Catholic conscience of many of our dear young people.

#### Allurements

Indeed, many baited by the subtle attractions of the Association, above all tempted through the many brilliant means of seduction enumerated above, crowd in ever-increasing numbers in its magnificent quarters, where becoming customary frequenters, they take part in the numerous sport activities, support the initiative of the Association, spread its publications, and thus become accomplices in the diffusion of the harmful Protestant propaganda which the Y. M. C. A. carries on with such diabolical cleverness.

I should like to believe that at the start many of them, perhaps even all, go there (to the Association) solely because they are attracted by the entertainments and by the great advantages placed before them, without paying the least attention, without knowing, even, the aims of the Association. Yet it remains a fact that the uncommon facility of entertainment, the privileges of every nature placed at their disposal, exercise a strange fascination upon our youths, thus constituting a terrible peril. The attendance that formerly was small, has today grown much greater, and is daily increasing; it can but impart immeasurable harm. Suffice it to observe that the more than engaging treatment which is being extended to the young people affords an approach not only to their persons, but to their souls, so that they come in the end to develop an affection even for the institution that secures to them so many advantages. Moreover, by dint of being in constant touch with the pastors and comrades of another faith, by dint of talking intimately with them, of helping them in their lectures, which are not free from error, of reading their books and even the Bible and the Gospel, falsified according to Protestant usage... the young people lose almost unconsciously that suspicion and repugnance they might have had towards Protestantism and towards its promulgators, so that every barrier is thrown down and the step of adhesion to the sect is consequently made much easier.

Yet what astounds and grieves us the most is the connivance of the parents. For the sake of material gain, they allow their own sons to face such grave perils, to risk the losing of their faith, to become spiritually ruined forever! What blindness and what responsibility is theirs!

You will now see how impossible it is for the Bishop to keep silent when faced with such a situation. He would have to answer before the Lord for it if he did not give a cry of alarm!

#### The Defense of Souls

And please do not think that my fears and my warnings are exaggerated; they are not. Should we perhaps wait until the evil becomes more widespread, until the Protestant centres are multiplied tenfold, and until remedy grows more difficult or becomes impossible?

What regret and what grief would be

ours if, through an ill-advised silence, we were the cause of ruin brought even to one single soul entrusted to our care!

And that is why I turn to you, very dear Pastors, more especially of the city of Turin, as well as to all parents, educators, and Catholic teachers, in order that you should guard with every care and every effort, zealously, in Church, house, school, everywhere, the young people that are dependent upon you, against Protestant insidiousness generally, and against the society of the Y. M. C. A. in particular, as the one that, through its most attractive method of propaganda, constitutes for youths the gravest and most immediate peril of losing their faith.

Persuade those who have imprudently given in their names to withdraw them immediately; and those who attend the premises, never to set foot there again; remind them also of the heavy penalties that the Church has established against heretics, apostates, and all who knowingly in whatsoever manner collaborate in the spread of heresy. (Cod. I. C. can. 2314-2319.)

#### Help Our Young People's Associations

Remind the faithful of the serious duty incumbent upon them to give their support, as much morally as materially, to our Catholic organizations, more especially to those working for the young, so that they may be strengthened and enabled to attain their ends that are above all religious and patriotic. What a number of them progress stintedly, through lack of means, and because of that are unable to fulfil as they should their religious apostolate for the preservation and defense of the Catholic Faith, in conformity with the spirit of their statutes!

It should be noted that the enormous funds at the disposal of the Y. M. C. A. do not all come from America, for it also receives considerable support from well-to-do Italians.

How painful it is to see that the sons of darkness are ever more cunning than the sons of light, as our Divine Saviour has said!

#### CHRIST IN THE CITY

Edgar Daniel Kramer, in The Congregationalist

The crowds were spilling from the Churches;

In Sunday-best they thronged the street.  
A beggar stood upon the crossing  
Amid the music of their feet;  
His face was pale, his garments tattered;  
His eyes were shining like the stars.  
And in his hands, outstretched in pleading,  
Were ragged scars.

They hurried on their ways unheeding;  
With smiling lips they passed him by.  
Their souls new-thrilled by deep devotion,  
They failed to hear his silent cry:  
For man and woman, saint and sinner,  
Like shadows in the light of morn,  
Went down the street with eyes unseeing  
His crown of thorn.

And then there came a lass of dreaming,  
A lily palely fair and slim;  
With trembling lips and eyes of sorrow  
She stopped and sweetly spoke to him.  
And with the unction of her fingers  
She soothed each worn and weary hand,  
Then heard the beggar softly murmur,  
"You understand!"

Lo, all the world grew sweet with singing;  
The beggar and the little child  
Alone could hear the mystic music;  
Their hands clung and they wisely  
smiled;  
Her mother came, aflame with anger,  
"You must not talk to such as he!"  
"Your love has saved me, lass," he  
whispered,  
"From Calvary!"

And yet there are a large number of rich people among us who, while most generous when it is a matter of supplying any material need, donate nothing for works of moral uplift and above all, for education and the Christian formation of the young, in whom lies the only hope of future betterment, even in the social realm.

Make it understood, Venerable Brethren, that charity must be ordered in such a way that, as the spirit has precedence over the material, so virtue and moral works come before material and must be given preference as concerns promotion and assistance. It follows that Catholic works, especially those for the young, since they more directly make for real education and for the formation of virtuous souls, should be assisted first, in the very interest of both the individual and society. Whoever gives his support to such works must assuredly expect to experience fulfilment within him of the promise of the Holy Spirit, who has said that *qui ad iustitiam erudiunt multos fulgebunt quasi stellae in perpetuas aeternitates* (Daniel XII:3).

#### Grave Injunctions

I feel sure, Venerable Brethren and most beloved sons, that you will appreciate the full importance of my letter and will be tireless in preventing the inroads of a propaganda like this Protestant one, which is extremely destructive not only of souls, but even of the social fabric of civil society. But in order that our aims may be reached, we must invoke the help of the Lord. Pray and have others pray, that God may enlighten the minds of those of our brethren that are outside the true Church of Jesus Christ, that they may become convinced of their error and may return. That is our most ardent wish, that those who do not know the truth may come to know it and to embrace it, whereby they may attain their eternal salvation.

And particularly do I urge all very dear Pastors fervently to warn the faithful regarding the gravity of the duties incumbent upon all Catholics: (a) to avoid any contact whatever with Protestants from fear of the risk of adhering to their doctrines, and more especially are they obliged to abstain from taking any part in their lectures, meetings, etc.; (b) they are, moreover, strictly forbidden to read, diffuse, or in any way whatsoever lend their collaboration to periodicals issued by Protestant societies, or to books dealing with religious subjects that they publish for their following; (c) it is, moreover, a great sin to put down one's name in a Protestant society or sect, whatever its name may be, and in particular is it forbidden to belong to the society of the Y. M. C. A.

In order to protect members of our Catholic Associations from the grave peril I hold all ecclesiastical auxiliaries and their presidents bound to strike out from the rolls of their own Associations those members who, even if they are not registered at the Y. M. C. A., frequent its quarters and those of other Protestant societies.

In conclusion I feel it my duty to extend here at Turin the work of the Pontifical Society for the Preservation of the Faith, instituted at Rome by the Blessed Pontiff Leo XIII of sacred memory, with the precise aim of defending the treasure of our Faith in our midst, with whatever means the specially appointed Commission will establish for the most noble aim. Fully confident that the Lord will bless this work and will give us the grace to block the fatal and pernicious propaganda of the Protestants, thus freeing our beloved archdiocese from the most baneful of perils, I invoke upon all the choicest blessings of Heaven.

Affectionately in Jesus Christ,

—Giuseppe, Card. Archbishop,

Turin, January 15, 1928.



# The Religio-Social Program of the Rural Church

REV. JOHN S. ADAMS, *Middletown, Maryland*

The mere presence of a Church or Churches in a community is not a sure index to religion. Carl C. Taylor says, "There can be as great a difference between Church activities and religion as there is between physical activities and health or business activities and profits."

But it is a fact that the Church is the outstanding agency of religion. The rural Church in the past has played a very important part in the religious life of our country. It has trained thousands of our best citizens. It has produced leaders for the larger work of the city Churches and has filled many of the pulpits of America with ministers. A great many changes, however, have taken place in rural life the last twenty-five or thirty years. While the rural population has been gradually increasing since colonial days; it is true, however, that the balance of population is now in the city. In 1880, for instance, 70.5% of our national population lived in the country and 29.5% in the city. Now 48.6% live in the country and 51.4% in the city. By "rural" we mean towns under 2,500 population, villages and all open country. This makes the city the seat of power, politically, economically and socially, whereas a few decades ago the balance of this power lay in the country.

There have been many changes within the rural sections themselves brought about (1) by modes of transportation—the automobile, better roads; (2) communication—the rural free mail delivery, the telephone, and the radio; (3) better access to more books and magazines; (4) improved methods of farming and farm machinery; (5) better schools and home conveniences.

The Church in the past was individualistic. It administered salvation to the individual. It preached an individual gospel. But religion must make for the whole of life. It must create aspirations which will bring about a richer and fuller life not only for the individual, but for society; that is, for the individual and his relations to other individuals. The Church, therefore, must not only be a religious agency, but a social institution as well. The Church must change to comply with

the greater demands of the community. It must cease to be an end in itself, and must become a servant, serving the community; not an institution living off the community, but an institution giving life to the community in all its social, political, economic and spiritual phases.

This calls for an efficient and adequate program, something bigger than she has had in the past. The Church must teach and develop ideals in Rural Life, and she must exercise Moral and Ethical Leadership. Often the Church finds itself located in a community where many worth while things are being done by other agencies. The life in the community may be abnormal, because the young people have no leisure time program; because there are no social, pleasure or improvement clubs for adults; because library facilities are lacking; because the farmers of the community are not practicing economic co-

## FIGURE IT YOURSELF

No one has ever added up  
The value of a smile;  
We know how much is a dollar's worth  
And how much is a mile;  
We know the distance to the sun,  
The size and weight of earth;  
But no one here can tell us just  
How much a smile is worth.

operation; because the means of transportation and communication are poor; because there are unhealthful and unsanitary places and practices in the community; or because the people lack educational vision and ideals. All these things are matters of deepest concern to the life of the people. If no other agency has a definite program and piece of machinery for handling them, the Church is surely justified in attaching them to her central function. If there are agencies for the promotion of recreation, health, education, social improvement, beautification, road improvement or better farming, which are working

in the community, the Church should work in dynamic co-operation with these agencies. It can often furnish a meeting place and promote their success by announcement and advertisement.

One of the developments growing out of the Inter-Church World Movement was the adoption of the "Par-Standard for Country Churches." This standard may be summarized as follows:—

1. The rural Church must have adequate space, buildings and working equipment, such as physical machinery and technologies, if it is to perform its task well.

2. It must have a Church leader in the person of the pastor who gives his whole time to the task, and to whom sufficient remuneration is given to guarantee an adequately trained man.

3. It must have an efficiently organized business policy, which provides support for all the programs of the Church.

4. Its meetings must be so organized and conducted as to furnish definite and consistent religious direction to the lives of the members of the community.

5. It must conceive of its parish as encompassing all classes and types of people whom it can bring within its influence.

6. It must furnish religious education for the sake of training persons to carry on its own program and for efficient living in the community.

7. It must have a program which challenges the interest and solicits the support of people of all ages, all sexes and all types.

We regret that many rural Churches are financially unable to carry out such a program. This means that in the future the rural Church must rid herself of her dominant weakness which is briefly:—(1) Sectarianism or denominationalism, (2) poorly trained preachers, (3) poor Church programs, (4) poor Church equipment, (5) lack of resident pastors, (6) poor support and the inevitable result, (7) low membership and poor Church attendance. This means there must be community co-operation, probably Church federation and the larger parish realization.

## The East-End Car

BY "NOW AND THEN"

The prophet rideth much on the eight-wheeled cars, because he hath not a rubber-tired four-wheel car, and, strange to say, his soul is not distressed by the lack thereof. For when a man buyeth a rubber-tired car he both gaineth and loseth. He gaineth time and money and pleasure and much exercise, provided he careth for his own car. But he loseth also. He loseth much of the companionship of his friends, for he henceforth spendeth more time in his car than he formerly did with his friends. He loseth also much of his generosity, for the rubber-tired car tendeth to exclusiveness and selfishness. Yea, verily, there be those so base that they buy a car to fit the family only so that they have a good excuse for not inviting their neighbors for a ride. But he loseth most in his daily contact with men and women and children: fat men, thin men, big women, little women, black men, brown men, laughing children, joyous youth. Yea, all these things he loseth when he rideth no longer on the eight-wheel car. He is like unto the man who rideth in a Pullman car, and hath comfort, attention, exclusiveness, quiet, but he hath not life. If he wanteth life he needs to go into the day-coach, and

if he wanteth more life he needs to go into the smoker.

But the man who still rideth on the eight-wheel car hath the most enjoyment of real life, for some street car lines have a personality of their own. Thus be it in the prophet's town, for there be a number of lines, but the prophet liketh the East End car best, for there he seeth life which hath not yet been deprived of human nature by modern inventions and veneered refinement.

For the East End car transporteth many people of many kinds, but mostly people who work with their hands and have many things in their heads which they wish to do, and of which they speak freely. In the East End car we see life as it is. The workmen on the way to prosperity, the troubled workmen and women. The man out of a job and the man who has just got a job. The white-collar man and the overall man. The girl from the factory and the girl from the office. The woman behind the counter and the woman who cleans the office. The flapper and the school girl. The children and the babies. The strong and the crippled. A real American crowd.

Now this East End car hath a life of its own, especially at eventide when the day's work is done and the journey is homeward. The spirit is one of good-fellowship and fun. The conductor hath a good word for all, and taketh the jokes aimed at him in a goodly manner. And when a storm reigneth there be no grouches on the car, for the storm addeth to the levity. And as the car journieth on the men and women depart at the many stops, until all are gone. But not all is gone. The spirit of the evening East End car abideth in the hearts of many. For the spirit of the East End car hath left a spirit of joy and lightness in each heart. A little discouragement lightened, hope made brighter for the hopeless, and new energy given to the energetic. A day has a good ending and the morning will look brighter because of the spirit of the East End car.

The prophet liketh to ride on the East End car, for many times when his heart was heavy at the end of day, he had it made lighter by a ride on the East End car.

Why? Because for a short time he consoled with just plain human beings that are still human.



## A Letter From London

BY ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

### Prayer Book Drama

The long-drawn-out drama of the revised Prayer Book is nearing an end. Church and State must shortly resolve their differences, or dissolve their partnership which has existed since the 16th century. The Bishops have now put the measure into its final form for re-presentation to Parliament—before Whitsuntide, it is hoped. They have made the daily prayer for the King more obligatory than ever before, and printed in both forms of the Communion service, the so-called "Black Rubric," that charter of Protestantism which prohibits the "Adoration of any Corporal Presence;" and further translated from variable rules into permanent Rubrics their proposals for the restriction and safeguarding of the provision for the Communion of the Sick. They have emphasized afresh, at every possible point

where doubt might arise, that the Consecrated Elements are to be reserved "only for the Communion of the Sick" and to be "used for no other purpose whatever." They have settled the divergences of opinion about fasting Communion by admitting the practice as an "ancient and laudable custom," while declining to regard it as a necessary condition or as any thing more than a matter for the individual conscience. The Bishops have also provided in every parish that desires it for a monthly celebration of Communion according to the old Order, and shown that there is no bar to the continued use of the old Prayer Book of 1662. All the changes have been made in order to remove the doubts and suspicions in the Protestant wing of the Church. Broad-minded people generally share the view of "The Times" that a second rejection of the Book by the House of Commons would mean "sheer

chaos in public worship and an end of that long effort to establish discipline which lies at the back of Prayer Book revision. It would mean a definite access of strength to those 'Romanizing' tendencies which the opponents of the measure most detest. Above all, it would mean that perpetual confusion of religion and politics, permeating every Parliamentary contest and embittering public life, which old experience has shown to be destructive of all that is best in both." Rather than sacrifice the spiritual freedom of the Church of England, some of its most influential leaders, including Bishops Headlam and Henson, are prepared to risk disestablishment. "The Church Times" advises that if the Commons again reject the Book, the Bishops should authorize and administer: "There will be violent criticism and horrid threats—and nothing more for a generation."

## NEWS IN BRIEF

### THE RUFUS W. AND KATHERINE McCauley Miller Memorial Fund Prize Essay Contest

**Subject:** "In These Days of Change and Challenge, How Can We Spiritualize the Home Life of America?"

**Length:** Not over 3,000 words.

**Time:** All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 10, 1928.

**Eligible:** Any minister or member of the Reformed Church in the United States.

#### Instructions:

- (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.
- (2) Use one side of the paper only.
- (3) Manuscripts, as far as possible, should be typewritten.

#### Prizes:

First prize—\$100.

Second prize—\$50.

Good morning! Have you sent that check you mean to send for Pastor Stule's car?

Grace Church, Easton, Pa., Rev. L. V. Hetrick, pastor, 10 added by confirmation, 3 by letter.

Telford Church, Telford, Pa., Rev. G. W. Spotts, pastor, added 17 by confirmation, 4 by letter and 2 by re-profession.

In St. Luke's Church, Lancaster, Pa., Rev. John F. Frantz, pastor, 22 members were added by confirmation and 8 by letter.

St. Paul's Church, Pittsburgh, Pa., Rev. I. S. Hawn, pastor, received 8 members by confirmation and 5 by re-profession.

St. Paul's Church, Mahanoy City, Pa., Rev. W. H. Diehl, added 19 by confirmation, 8 by letter and 4 by re-profession.

First Church, Hamburg, Pa., Rev. Dallas R. Krebs, pastor, received 27 by confirmation, 3 by letter, and 3 by re-profession.

Trinity Church, Baltimore, Md., Rev. Charles A. Bushong, pastor, added 5 by letter and 4 by re-profession.

Rev. Dr. Allen R. Bartholomew conducted the Easter services in the Oak Lane

Reformed Church. The choir selections were very fine.

Dover, Pa., Church, Rev. J. Edward Klingaman, pastor, added 4 by confirmation, 2 by letter and 3 by re-profession.

Special services were held each night during Holy Week in Messiah Church, Phila., Pa., Rev. W. S. Harman, pastor.

Evangelical Church, Frederick, Md., Rev. Henri L. G. Kieffer, pastor, added 15 by confirmation, 9 by letter and 1 by re-profession.

Trinity Church, Norristown, Pa., Rev. E. Wilbur Kriebel, pastor, added 4 by confirmation, 3 by letter and 1 by re-profession.

At a meeting of the consistory of the Willow Street Church, Lancaster Co., Pa., on April 4, pastor David Scheirer's salary was raised \$200.

St. Peter's Church, Frackville, Pa., Rev. Adam E. Schellhase, pastor, added 14 by confirmation, 1 by letter and 5 by re-profession.

Bethany Church, Baltimore, Md., Rev. John G. Grimmer, pastor, added 5 by confirmation and 13 by re-profession. Offering: current expenses, \$127.85.

St. John's Church, Mifflinburg, Pa., Rev. Russell D. Custer, pastor, added 8 by confirmation, 5 by letter and 4 by re-profession.

In St. John's Church, Johnstown, Pa., Rev. J. Harvey Mickley, pastor, 11 were added by confirmation, 2 by letter and 1 by re-profession. 20 adults were received in January.

An Easter Dawn service was held in St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor, and the annual Easter Festival of the S. S. was held on Wednesday evening, April 4.

The 3 Churches of Applecreek, O., cooperated in a 3-hour Union Service on Good Friday, held in St. Peter's Reformed Church, Rev. Harry Franklin J. Uberroth, pastor.

Tremont, Pa., Church, Rev. John K. Wetzel, pastor, added 43 by confirmation on Palm Sunday, 4 by letter and 2 by re-profession. 15 were previously added by confirmation.

There will be a meeting of the Men's Social Union of the Reformed Church on Tuesday evening, April 17, at 6.30 in Christ Church, on Green St., Phila., Pa., Rev. Aaron R. Tosh, pastor.

First Church, Berwick, Pa., Rev. Henry I. Aulenbach, pastor, received 15 by confirmation, 2 by letter and 8 by re-profession. Of these 3 were former Roman Catholics and 3 were Greek Catholics.

St. Paul's Church, Lancaster, Pa., Rev. T. A. Alspach, pastor, received 67 by confirmation, 38 by letter and 10 by re-profession. An offering of \$1,800 was received.

Trinity Church, Wilkinsburg, Pa., Rev. Dr. Harry Nelson Bassler, pastor, added 16 by confirmation, 20 by letter and 2 by re-profession. Offering for the day amounted to \$1,110.

Calvary Church, Phila., Pa., Rev. F. H. Fisher, pastor, added 12 by confirmation and 10 by re-profession. Offerings: current expenses, \$332.95; apportionment, \$492.07, a total of \$825.02.

During the special Holy Week services in Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor, Dr. F. W. Hoffman preached on Wednesday and Rev. O. J. Zechiel preached on Thursday evening.

St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, added 29 by confirmation and 4 by re-profession. Offering:—current expenses, \$282; apportionment, \$164, and other benevolences, \$45; total, \$491.

Easter day opened in the Wooster Ave. Church, Akron, O., Rev. H. B. Diefenbach, pastor, with a 7 A. M. service for the young people of the Church and S. S. and various societies. Prof. Charles Bryant brought the message.

The charge of Moore Twp., Bowmantown, Pa., Rev. H. D. Clauss, pastor, received 20 by confirmation, 4 by letter and 4 by re-profession. On Easter day Salem church rendered the pageant, "The Dawning," Prof. G. F. Kunkel in charge.

Special Wednesday evening Lenten services were held in Zion's Church, Green-



ville, Pa., Rev. Paul J. Dundore, pastor, and special services during Holy Week. The Lenten self-denial offering goal was set for \$1,400.

The 40th anniversary of the W. M. S. of Schuylkill Classis will be held in the First Reformed Church, Pottsville, Pa., on Friday evening, April 13th. Dr. Bartholomew, who was one of the organizers of the Society, will be one of the speakers. The Society enrolls among its members some of the most active workers in the Church.

In 17th Ave. Community Church, Denver, Colo., Rev. Dr. David H. Fouse, pastor, Ex-Governor William E. Sweet recently spoke on the subject, "War Unmasked." Dr. Cornelius DeBey gave a baritone recital preceding the evening service. Mrs. Henry Kramer spoke recently after the Wednesday night dinner.

The Rev. and Mrs. E. E. Hoshour, of the St. Luke's Lutheran Church, of Roaring Spring, take pleasure in announcing the engagement of their daughter, Rebekah Elizabeth to the Rev. Howard S. Fox, pastor of Christ Reformed Church, Roaring Spring, Pa. The wedding will take place sometime during the summer.

In the Brownback's Charge, Philadelphia Classis, the Palm Sunday services were conducted by Mr. George W. Waidner, of Philadelphia. Mr. Waidner was also the speaker at the Wednesday evening service of Passion Week, in First Church, Spring City, Pa.

In Trinity Church, Freemansburg, Pa., Rev. S. L. Messinger, D. D., pastor, 7 were confirmed, making 20 additions for the present Classical year. There has been a gradual growth of the congregation from the beginning of the pastorate. The pastor was kindly remembered on his birthday in February.

On the Friday evening Lenten services in St. Mary's Church, Silver Run, Md., Rev. Felix B. Peek, pastor, messages were brought by Revs. S. R. Kresge, H. F. Bink, John S. Adam, E. M. Sando, John M. DeChant and H. H. Hartman. On Easter evening the choir rendered the cantata, "Immortality," under the direction of Mrs. Samuel Smith.

Rev. Dr. Theodore F. Herman preached the Palm Sunday sermon in Trinity Church, Wilkinsburg, Pa., Rev. Dr. Harry Nelson Bassler, pastor. Special services were held during Holy Week. The Bethel Bible Class, under the leadership of Mrs. Charles Lovett, has reached a membership of 93, with a regular attendance of from 70 to 75.

Palm Sunday services were most beautiful in Grace Church, Altoona, Pa., Rev. Edwin N. Faye, Jr., pastor, 4 infants were baptized, and a confirmation class received into Church membership. In the evening the young people's class presented in song and Scripture "Sorrow, Yet Joy Everlasting," under the direction of Miss Maude Minster. On Easter evening the choir, under the leadership of Miss Elsie Zimmers, presented the cantata, "Alleluia."

Rev. G. A. Teske, pastor of St. John's Church, Larimer, Pa., observed the first anniversary of his pastorate on Mar. 18 with an appropriate service. Many improvements have been made during this time. On Easter evening the choir, under the direction of C. W. Marr, rendered the cantata, "Morn of Victory," by Heyser. The annual Every Member Canvass will be made on April 22.

At Heidelberg Church, Marion, Pa., Rev. J. C. Sanders, pastor, 185 communed on Palm Sunday. 245 were present at S. S., which was a new record. 4 were confirmed. The Church was beautifully decorated and special numbers were rendered by the choir. The pastor was assisted during the Lenten period by Revs. H. D. Althouse, Dr. I. W. Hendricks, S. E. Lobach and C. B. Mar-

steller. Apportionments were paid in full in January.

The many friends of the Rev. Dr. John C. Bowman, will learn with profound sorrow of the death of Mrs. Bowman at the home of their son, Mr. J. Davis Bowman, of Brandywine Manor, Chester County, Pa., on Saturday, March 24th. Funeral services were held on Monday afternoon, and interment on Tuesday at Boonsboro, Md. A host of friends will sympathize with Dr. Bowman and his children in this time of their bereavement. An obituary notice will appear in a later issue of the "Messenger."

The 36th annual reunion of the catechumens confirmed by Rev. Dr. C. B. Schneder, pastor of St. John's Church, Shamokin, Pa., was held Wednesday evening, April 4. Dr. Schneder referred to the sacred experience of confirmation and delivered an inspiring sermon based on the last gospel message of the Saviour as recorded in Acts 26:18. The total number confirmed by Dr. Schneder in St. John's is 2,344, of which number 2,061 are now living. The class confirmed this year numbers 44.

The Commencement of the Community Training School of York, Pa., will be held on Thursday evening, April 12, in Memorial Church, Rev. Edward O. Keen, pastor. The speaker of the evening will be Rev. Dr. George W. Richards. Rev. Dr. Keen, who is dean of the school, will be assisted in the services by the Rev. Drs. Samuel H. Stein, G. Albert Getty and Augustus S. Fasick, who will present diplomas to the 11 graduates. A banquet is being served at 6 P. M. for the graduates, the students and their friends.

Last week Prof. Philip Vollmer, of Palmyra, N. J., closed a series of lectures on "Social Evangelism" at the Presbyterian Seminary at Bloomfield, N. J., speaking on the United States proposition on the "Outlawry of the War System." The March

issue of the "Theological Magazine of the Evangelical Synod of North America" contains an article by Dr. Vollmer on "The Evaluation of the Heidelberg Catechism," in which a closer co-operation between the Reformed Church and the Evangelical Synod is advocated.

The Rev. Melvin E. Beck, pastor of Grace Church of Chicago, and well-known to many readers of this paper, will speak daily over radio station WMAQ in Chicago during the week beginning April 16. He will conduct the morning family worship broadcast each morning except Sunday at 7.30 o'clock Central standard time, by Central Department Y. M. C. A., in co-operation with the Chicago Church Federation. Many local friends will enjoy tuning in to hear his voice. WMAQ broadcasts on a meter wave of 448.

On Palm Sunday morning Holy Communion was observed in St. John's Church of the Mahoning Charge, Pa., Rev. F. D. Slifer, pastor, at which time 19 were taken into the Church. The choir rendered "I Gave My Life For Thee" very effectively. The Church was beautified by palms and cut flowers, one large bouquet of lilies was the token of the Kressley sisters and brothers in memory of their departed mother, who died 10 years ago this month; her two sons are ministers of the gospel, 2 of her grandchildren were confirmed with the class of 16 young people on Friday evening, Mar. 30. The offering was for benevolence.

Noonday services were held during the week of Mar. 25 in Heidelberg Church, York, Pa., Rev. W. Sherman Kerschner, pastor, under the auspices of 12 co-operating Churches. Rev. Dr. H. P. Almon Abbott, of Baltimore, Md., spoke at these meetings and at union services held in Trinity Church, Rev. Dr. Samuel H. Stein, pastor, on Tuesday and Thursday evenings. Holy Week services were held each evening, except Monday, in Heidelberg Church. A committee appointed by the consistory has prepared a folder of items taken from the general life of the parish and from the reports of annual meetings, for the information of the members.

Trinity Church, Indianapolis, Ind., Rev. L. C. Minsterman, pastor, was rededicated with special services Mar. 25, 27 and 29. The dedicatory sermon on Mar. 25 was preached by Rev. Dr. T. P. Bolliger. In the afternoon addresses were given by Rev. Wm. H. Knierim, Drs. T. P. Bolliger, Paul S. Leinbach and E. N. Evans, and Rev. H. L. V. Shinn. At 7.30 P. M., the occasion of the 5th anniversary, the sermon was preached by Rev. E. Jaberg. Rev. Dr. E. H. Wessler preached on Mar. 27, which was "Organization Night," and at the "Community Night Service" on Mar. 29, the sermon was preached by Dr. Paul S. Leinbach. The membership of Trinity Church, 110, represents 13 denominations.

On Friday evening, Mar. 30, Rev. A. H. Schmeuszer was installed as pastor of St. Paul's Church of Kansas City by a Committee of Kansas Classis consisting of Revs. John B. Bloom, John C. Horning and Elder Claude S. Pugh. Supt. Horning conducted the installation service and also baptized the infant daughter of the pastor and wife, Pauline Louise. The new pastorate is progressing very auspiciously and the people are actively interested. On Mar. 28 the new Austin pipe organ was dedicated with a fine musical program and service of consecration. On Palm Sunday Dr. Horning conducted a well attended communion service at Imogene, Iowa, and confirmed 1 boy. These people maintain an active Sunday School without a pastor.

In response to the first announcement of The Reformed Church Fellowship Tour there have been an amazing number of applications to join the party. There is no question that it will be a most delightful group of folk. Next week "The Messen-

#### MOTHER AND DAUGHTER WEEK

The dates for Mother and Daughter Week for this year are May 6-13. It is being observed in connection with Children's Week and ends with Mother's Day.

For the following materials write to The Young People's Department, 413 Schaff Building, Philadelphia.

**A Worship Program for Daughter's Day.**—Every person participating should have a copy. New program for 1928—4 pages. Price, 1c each, or 75c per hundred.

**Banquet Suggestions.**—For Mother and Daughter Banquets. This has a new, unique, and effective banquet program worked out with ample suggestions. 6 pages. Price, 1½c each, or \$1.25 per hundred.

**Mother and Daughter Songs.**—To be used at the banquet or other similar social occasions. Every "banqueteer" should be supplied. 4 pages. Price, 1c each, or 75c per hundred.

**A Worship Program for Mother's Day.**—Another worship service that is new and effective. Suitable for any Mother's Day observance. New Program for 1928—4 pages. Price, 1c each, or 75c per hundred.

**After Mother and Daughter Week.**—What? That is a question, isn't it. It is the crux of the matter. Contains suggestions for through-the-year Mother and Daughter activities, discussion groups, etc. Absolutely necessary for the right "follow-up." 6 pages. Price, 1½c each, or \$1.25 per hundred.



**A HEARTY  
WELCOME TO ALL  
WHO WERE  
RECEIVED AS  
MEMBERS OF THE  
CHURCH AT  
EASTER-TIDE.**

**WE WILL BE  
GLAD, ALSO, TO  
WELCOME THEM  
INTO OUR  
MESSENGER FAMILY  
AND LEARN  
TO KNOW THEM  
BY NAME.**

A. M. S.

ger" will carry illustrations of some of the places the party will visit and more detailed information about the tour itself and The World's Sunday School Convention which is to be the crowning point of the tour. If you can be free from July 5 to August 4 for a wonderful vacation, which will be as instructive as it is pleasant, write for further information to Miss Catherine A. Miller, 413 Schaff Building, 1505 Race Street, Phila.

Palm Sunday was a glorious day at Bethany Church, Hiawatha, Kansas, Rev. L. L. Hassenpflug, pastor. The most important feature of the morning service was the reception of 26 members, 4 adults, 4 girls and 18 boys of Mr. Herbert Elliott's S. S. class, who has been teaching them for several years. The service was very impressive and every one breathed a prayer that they might keep the faith. The S. S. attendance was unusually good, setting a new high mark. Miss Edith Mae Feller led a fine meeting of young folks in the Parish House in the evening. Holy Week services were held Wednesday, Thursday and Friday evenings. 1,080 fresh eggs were sent to the sick, crippled children of Mercy Hospital, Kansas City, by members of the Church. Our good friend Hassenpflug is doing fine work in Hiawatha.

The very praiseworthy and delightful custom of a Union Communion Service among the pastors of the Evangelical Churches of Youngstown, O., was observed on the Monday of Holy Week in First Reformed Church, Rev. F. Mayer, D. D., pastor. Between 30 and 40 were present of the various denominations. Drs. Mayer and Wettach conducted the service according to the Reformed ritual and order. After brief remarks by the pastor loci, Dr. R. C. Zartman gave a sacramental talk, telling of the union communion service on Mount Calvary in connection with the World's 4th S. S. Convention in Jerusalem, when more than 1,000 pastors participated in that joyful Easter Communion. Such services help to answer the prayer of our Lord:—"Father, that they may be one, as we are," John 17:11, 21-23.

\$117,400 was the total of the Palm Sunday offering and pledges for the new Gothic Church to be erected by the Huntingdon congregation, Rev. Hobart D. McKeehan, pastor. In consideration of business and labor depression this is believed to be a glorious response to the needs of the congregation. The beautiful edifice planned by Dr. Ralph Adams Cram should be under way in the near future. Messages of congratulation were read by the pastor.

Among those who sent felicitations on the opening day of the campaign, were Governor Jno. S. Fisher, and Drs. G. W. Richards, W. M. Irvine, F. F. Shannon, S. P. Cadman and H. E. Fosdick. This is said to have been the greatest day in the history of the congregation. Dr. F. F. Shannon will be the principal speaker at the public service sponsored by the Missionary Societies on Tuesday night, April 10.

Salem Church, Harrisburg, Pa. A catechetical class of 9 members, instructed since the death of Dr. Kremer, by Elder Paul A. Kunkel, was confirmed on Good Friday evening, when 3 were also received into membership by letter. More than 350 members were present at the communion services on Easter day. 13 ill and infirm members received communion privately. An Easter offering exceeding \$500 was received. Rev. J. Rauch Stein, D. D., who assisted Dr. Kremer at Easter time last year, occupied the pulpit for the Good Friday and Easter services this year.

#### THE DIVINE ALIBI

(An editorial in "The Christian Register" (Boston), Mar. 22)

Religious Junketeers differ from the secular variety in only one respect. They take themselves more solemnly. We have waited for a sign of irritation with their sonorous sanctimony—and all their expenses paid at the best hotels—and we have had our reward, in part. The Editor of "The Reformed Church Messenger" has gone back to his job annoyed with a desk full of works of omission due to his absence at Lancaster, Pa., where the Theological Seminary of his Church entertained—please note all of this impending title in one Gargantuan gulp—the Executive Commission of the Western Section of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System.

We read reports of the sessions, and the best descriptions of these holy men and venerable is contained in two phrases not in the least cryptic, one general and one specific, and both, we say, intelligible to the plainest and most earthbound among mortals; to wit: "The hospitality was gracious," and "A delightful dinner was served." It sounds familiar. Of this particular body we have had a long knowledge. From our youth up we have wondered at it, first in awe, afar off, but with the years there has been an evolution of sentiment toward it which has been, so to speak, from sublime to ridiculous. Our reverence has become staid conviction. We hasten with trembling words to disclaim any disrespect for its sacred purpose, whatever that is; but being mindful of practical and hard-working people in all the Churches who desire tangible results in the prayerful labors of their exalted and comfortable ecclesiastical mentors, we are constrained to say that we know of no single notable achievement of the Alliance except its perpetual "fellowship"—oh, what spiritual perpetrations in the sweet name of fellowship! In this we no doubt do them wrong, but we venture even a bit of injustice, in a spirit of mild raillery, because we take this organization as an example. Legion are such. The whole brood of them need admonishment which they are not likely to get from their denominational house organs. They are in all Churches. We of our own precious free communion have a bit of genius also for plausible junkets, so we may not be accused of careering against just another symptom of Fundamentalism.

This traveling characteristic of the prominent brethren in all the Churches is in genius and genuineness so common that if we cared for "fellowship" as some do, we should favor a move toward Church unity on a basis of junketeering. The bond is indissoluble and permanent.

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"Many admirable things were said at Lancaster," remarks the Editor, who is holding himself in as he writes with beautiful self-will, "but in the end little or nothing was done." He must say another word, in conscience if in mildness: "One cannot be quite honest and deny that it is difficult to come away from a gathering of such delightful, brotherly, and earnest men, representative of so much that is best on this continent, and not repeat (at least under one's breath) the old story that the mountain labored and brought forth a mouse."

The Alliance is striving—has been, indeed, for decades—merely to bring about a union of elements in these Churches of one genius which already seem perfectly

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in accord. And then the excuses. How they cloy! Do you hear them? "The time is not yet ripe." We must not hurry or attempt to force the issue." "All this must come as a natural growth." "We must continue to hope and pray and study until in God's good time it comes to pass." That is the line. You hear it everywhere; and all this suet-minded talk is about the most obvious thing that could be done in a day by men not inured and stalled by Junketing. Unlike the worldly junketeer, who knows he is out for a good time and doesn't fool anybody else, among the religious the responsibility for inaction is committed, almost dedicated, to God. The divine alibi!

#### THE NEW BUILDING OF THE "C. A." AT THE UNIV. OF PENNA.

The very great handicap under which the "United Church on the Campus" has been doing a very constructive and helpful piece of work on the campus of the University of Pennsylvania for almost twenty years, has now been removed by the completion of the new home of the Christian Association, at 36th and Locust Streets.

This new structure makes ample provision for a variety of forms of work. On the third floor is an "Upper" or "Quiet" Room, where one can escape from the commotion of a great university in a great city, a faculty lounge, and various smaller rooms for conference and business. The second floor is divided into a large auditorium—"Memorial Hall," provided for by the gifts of \$75,000 from the students of the classes of 1926-31, and the faculty,—the ladies' lounge, and rooms for conference and business. The first floor centers

in a large foyer, bounded on the west, north and east by private offices—conference rooms for the various secretaries, interspersed with stenographers' rooms. While the whole south side of the building is devoted to the men's lounge. In the basement are adequate quarters for the commuters and for serving meals to the various groups. The entire building is well planned and is proving most efficient.

#### Week of Dedication

The dedicatory services which were held March 22nd to 29th, in addition to bringing together a number of speakers of national reputation, also enabled the various groups of interested friends of the "C. A." to take some part in the festivities. To the directors and close friends Dr. Cadman spoke at the dedication proper on the evening of the 22nd. The international students had a varied program on the evening of the 24th. Mrs. Helen Taft Manning addressed the Y. W. C. A. and their friends on Sunday afternoon. While at a supper to the Young Peoples' Societies of the campus Churches, the Rev. C. O. Wright, formerly director of the C. A., now secretary of the 57th Street Y. M. C. A., New York City, spoke. Following him Dr. Rufus Jones preached to the union service in which the campus Churches joined. The Rev. H. B. Kerschner took part in this service also.

On Monday evening the Memorial Hall was dedicated in the presence of an audience of students, each one of whom represented some University group—more than two hundred in all. Dr. Paul D. Moody, son of Dwight L. Moody, was the principal speaker at this service. At least two of the students in whose memory this hall is

given were members of the Reformed Church.

Tuesday, the 27th, was given to Conference of Religious Workers in Colleges and Universities, when the present-day moral conditions and standards among students were considered by a group of fifty workers.

The words and counsel of Revs. Thomas S. Evans, Pitt Van Dusen, A. T. Boisin and C. O. Wright, made this day memorable.

On Wednesday there was a luncheon to commuters with an address by President Lewis, of Lafayette. A dinner was given to the faculty, when Dean Hawkes, of Columbia, and Dr. M. Willard Lampe, Head of the School of Religion at Iowa University and former director of the C. A., made the day one long to be remembered.

The final day, Thursday, the 29th, was given over to a luncheon to the city pastors, to whom Dr. Lampe, Dr. C. E. Schaeffer and others spoke, and to a dinner to the denominational workers' groups in the city, when Senator Pepper, one of the men who conceived the plan on which the C. A. now functions, was helpful and inspiring.

The building was open for inspection throughout the week, with informal teas served by groups of ladies associated with the C. A.

In these various ways, together with a number of amplifiers throughout the building, crowds far larger than the capacity of the Memorial Hall were accommodated day after day.

You are cordially invited to visit this unique, but beautiful structure at 36th and Locust Streets. Tell your own friends in Philadelphia to do likewise.

—C. H. Ranck.

## Home and Young Folks

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

#### IMITATORS OF GOD

Text, Ephesians 5:1, "Be ye therefore imitators of God, as beloved children."

Children are great imitators. When I was a boy, one of the favorite games we used to play was called "Follow Your Leader." One boy was the leader, and all the other boys had to follow him and do as he did. The game became very interesting when the leader did some funny things or some hard things, and all the other boys tried to imitate him. Sometimes the leader would do things which the other boys could not do however hard they tried, and then there was lots of fun. But generally all the boys could do what the leader did because they were good imitators.

In my youth I learned an adage which has been a great help to me. It ran as follows: "Imitate only the good in a good man." The best of men have some faults and failings, and you should not imitate these. If you will avoid the faults and imitate the good qualities and the virtues, then you will profit by your imitation.

It is said that Alexander the Great was such an admirer of the Greek poet Homer that he carried his wonderful book, "The Iliad," about with him in a casket studded with jewels, and his military life greatly

sprang out of his imitation of the warriors of Greece and Troy. But that made of him a selfish and a cruel conqueror, and he left behind him paths of blood. It is said that after he had conquered the whole known world, he sat down and wept because there were no more worlds to conquer.

It is much better, therefore, to take St. Paul's advice given in our text, "Be ye imitators of God, as beloved children." God is love, and two of the foremost things that love does is to give and to forgive. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." And God so loves the world today that for the sake of Christ He forgives all who come to Him in penitence and confession.

If Alexander the Great had been an imitator of Christ, rather than of the warriors pictured by Homer in his "Iliad," he would have lived a different life and would have left behind him a path of peace and blessing instead of one of warfare and bloodshed.

A writer says that he once visited a small town in which all the girls whom he met behaved in exactly the same way. Although their faces were different, their actions and their conversation were very much alike. They used the same adjectives in talking about persons or things, and did many other things alike. He could not help but feel that there was somebody in the town who was their model and whom they were imitating, and they were mere puppets.

Sometimes children imitate their parents, pupils imitate their teachers, and employed persons imitate their employers. Some years ago there was a certain college president who was imitated by his students. He had a certain manner of speech which was copied by the young men of the college. Those who knew this professor well could tell that a young man was a student or graduate of that college by the way he spoke in public even if he had not heard what institution he was attending.

Very often when young persons imitate their elders they will be likely to imitate their peculiarities rather than their better qualities. But if you imitate your Heavenly Father, there will be no faults to copy, but only that which is good and holy.

It is said that the Chinese are great imitators. I once heard a missionary say that his suit of clothes was about worn out, and instead of sending to America for a new suit, which would take longer than he could wait, he took his goods to a Chinese tailor and asked him to make a suit for him. In order that the Chinaman might have a pattern to go by, he gave him his old suit, which was considerably patched. When the Chinese tailor brought him the new suit, he found that he had made it exactly like the old one. He had even cut holes into the new suit and patched them so that the new suit was in every particular like the old one.

There are two ways of imitating another person: to use him as a model, or to follow him as an example. In the former case, one will be led to imitate the out-



ward form: the walk, the dress, the speech, and other peculiarities. In the latter case, one will seek to catch his spirit and to live it out in his life.

In his "Pilgrim's Progress," John Bunyan tells of four boys who went on a pilgrimage with their mother. Their father was on before; he had in fact reached the end of his journey, and was in the City of God. "The boys all take after their father," said their guide in speaking of them to a friend by the way, "and covet to tread in his steps; yea, if they do but see any place where the old pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same."

The last three words of the text are full of meaning: "as beloved children." If you are not God's children you cannot imitate Him, and you will not even desire to do so. But, as beloved children, you will learn to know God better, to love Him more, and to serve Him better.

He who does not know God will not seek to imitate Him. If you love God, your love will constrain you to imitate Him, because children usually imitate those whom they love. It seems to be a law of life that we grow to become like those whom we love. If you will love and imitate God you will grow more like Him.

Parents or teachers do not need to urge their children to imitate them; they do it even in their play. If you watch a little girl's conduct when playing with her dolls you will see a good reflection of the way in which the mother deals with the little girl. The way she talks to and scolds her dolls is an echo of the mother's treatment of her.

The way Jesus dealt with men when He was on earth is the way God deals with them. Philip said to Him: "Lord, show us the Father, and it sufficeth us." Jesus said to him, "Have I been so long time with you and dost thou not know Me, Philip, he that hath seen Me hath seen the Father. . . . The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works." The way to imitate God is to do as Jesus did, to have the same mind in you which was also in Christ Jesus.

Once a lady took a little Hindu orphan boy to live with her. She taught him about Jesus, and one night when he was six years old she told him he might pray a prayer of his own. What do you think he said? "Dear Jesus, make me like what You were when You were six years old." Jesus came to earth to show not only men and women, but also boys and girls how they should live, and how they should imitate their Heavenly Father. Jesus was once just as old as you are now, and I do not think that you could pray a better prayer than this: "Dear Jesus, make me like what You were when You were my age."

Creatures cannot imitate their Creator in His Divine attributes, but children may imitate their Father in His moral attributes. By the help of the Holy Spirit you can imitate God in His love, justice, righteousness, holiness, purity, truth and faithfulness.

By imitating the attributes of God, by thinking and speaking about persons and things as Jesus does, and by following in the footsteps of good Christian people, you will be able to live a good and noble life and some day you shall be like Christ.



## Bible Thought This Week

THE LORD IS GOOD:—O taste and see that the Lord is good: blessed is the man that trusteth in Him.—Psalm 34:8.

## HEAVENLY TWINS

Well, Pat, do the twins make much noise nights?"

"Praise be to hivin! Shure each wan cries so loud yez can't hear the ither wan!"—*Boston Transcript*.

## TOO SOON

Hall Boy—"De man in room seben has done hang hisself!"

Hotel Clerk—"Hanged himself? Did you cut him down?"

Hall Boy—"No, sah! He ain't dead yet!"—*Life*.

## BIRDS AND THEIR SONGS

Mrs. Henry W. Elson

### Chapter IV

#### IN THE WOOD—THRUSH

"But hush!

Far off sings the sweet woodthrush."

"What little traveler do you think I saw this morning?" asked grandfather of Sara and Conrad one May morning on his return from the wood, where he had been helping the men. "He did not come by train nor boat and yet journeyed as fast," said grandfather. "While flying past me, I fancied he said, 'I am glad to see you. Have you any bushes to rent this spring?' Then he alighted on a branch of a tree where he sang a morning hymn of praise."

"O, it is a bird!" exclaimed Conrad. "Tell us all about it please, Grand-daddy."

"Yes, a woodthrush," replied grandfather. "I don't know any bird that has a sweeter voice or is more gentle in manners. He was very neatly clad in a brown suit with a white vest prettily spotted. After you hear his flute-like note you will say that he is one of the finest songsters of the wood."

The woodthrush sings in all kinds of summer weather—sunshine, rain, or cloud; and in all hours of the day. But the twilight hour brings forth his richest melody. Then all the beauty, the majesty, and the mystery of the wood find a voice in his song. Even when the robin and the bluebird are silent the woodthrush sings.

"After he had sung his hymn of praise," continued grandfather, "I saw him alight on the dead branches of a fallen tree. There he poured forth another matchless song—as glad as the sunshine and the laughing sky. He then flew away, but soon returned and picked up a worm or two with his bill. I watched his movements. They were full of beauty and grace—whether he was getting his food, hopping on the ground or flying from bush to tree. This bird so full of rhythm and sweet song deserves a pretty site for his home, and I am glad he has chosen Greenwood."

Grandfather was right. Mr. Woodthrush was flying about that morning looking for a place for rent. He finally selected a shady and quiet bush on Woodbine Walk, near a little stream of water.

As he delighted in morning baths and took great pains with his toilet, this was just the spot for Woodthrush Cottage.

One bright afternoon the children came down to the wood with grandfather. Sara clapped her hands in glee as she spied a little nest in the bush on Woodbine Walk. It looked very much like the home of Mr. and Mrs. Robin and was made of mud, grasses, leaves, rootlets, and twigs.

"Where is Mr. Woodthrush?" asked Sara. "I hear his sweet singing, but where can he be?"

"On yonder tree," replied grandfather.

"So the merry woodthrush  
Sings away in the tree  
To you and to me, To you and to me.  
And he sings all the day, little girl, little boy,  
Oh! the world's running over with joy.  
'Don't you hear? don't you see?  
Hush! look here in my tree,  
For I'm as happy as happy can be.'"

Yes, Mr. Woodthrush was "as happy, as happy could be" for he and his little wife were about ready to go to housekeeping—all but the beds for the pale green eggs that Mrs. Woodthrush would lay. Off he flew, but soon returned with a feather and in a short time the nest was lined. Then Mrs. Woodthrush sat cozily on the eggs. She looked very much like her mate. Her colors were similar to his.

By and by little birdies came to gladden Woodthrush Nursery. Better behaved babies could not be found in the bird world than these little Thrushes. Patiently and quietly they would wait in the nest for the worms and insects from the bills of Father and Mother Thrush. So different in behavior were they from their little restless cousins, the robins.

A happy summer was spent in Greenwood by this delightful family of thrushes. When the beautiful October days came—when the trees were putting on their dresses of red and gold, these sweet songsters left Greenwood for their winter home in the Southland.

Next spring the happy little thrushes will return with singing lessons all learned and then in Greenwood will be heard their hymns of praise.

The scene was the editorial rooms of a morning paper, and the dramatic editor, who comes in after the day shift has gone, met a new face. "Can you fix me with two bucks until pay day?" he asked. The request was granted. "Who is that bird?" asked the dramatic man of the night city editor. "He's the financial editor," was the amazing answer.—*New York Graphic*.

## When Sunday Comes

By John Andrew Holmes

A delicate compliment to pay the sermon is to bring a friend to hear the next one.

## Family Altar Column

The Rev. Dr. Frank Grether

April 16-22.

Thought: "As for me and my house, we will serve the Lord." Joshua 24:15.

Memory Hymn: "Beneath the Cross of Jesus."

April 16, Monday—Jesus and the Home.  
Mark 10:1-16.

In Moscow 50,000 children, fatherless, motherless, homeless are reported to be living in the sewers, eating garbage or what they can steal. Divorce is almost as easy as taking off your gloves, and religious instruction is forbidden. Such is the havoc of atheism. After Jesus had settled the problem of divorce, they brought young children to Him that He should bless them; and His disciples rebuked those that brought them, namely, the parents—mothers, surely, and fathers as the original clearly implies. Blessed the children whose home is not broken up, who have godly parents and a Christian home, where both father and mother are anxious for their not only



temporal, but eternal welfare. Every such home is a temple of the living God (Col. 3:16-17).

**Prayer:** O God, our Father, and the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, grant us according to the riches of Thy glory to be strengthened with might by Thy Spirit in the inner man, that Christ may dwell in our hearts by faith. Bless all the little children He so dearly loves, and sanctify the home-life of Thy people. In Thy name we ask it. Amen.

**April 17, Tuesday—The First Marriage.**  
Genesis 2:18-25.

From the institution of marriage as related here we learn: 1. It is not good for man to be alone. The urge which God implanted in man and woman draws the two sexes together. Marriage is the normal state of the adult. 2. Husband and wife shall be one flesh. What therefore God hath joined together, let no man, our Savior declares, put asunder. God created but one wife for Adam, and she had but one husband (Matthew 19:4, 5). 3. Woman was taken from the side of man, and her position is on an equality with his. "She was not taken from his head to rule over him, neither from his feet to be trampled upon, but out of his side to be his companion, and from near his heart to be loved." So ought men to love their wives as their own bodies; he that loveth his wife loveth himself (Eph. 5:25-29). 4. Therefore shall a man leave his father and his mother and shall cleave unto his wife. Thus the foundation for a new house is laid, a new family has its beginning. Families become clans, tribes, nations; and Jesus teaches all the families, Our Father, Who art in Heaven.

**Prayer:** We render thanks unto Thee, our God and Creator, that Thou didst institute the marriage relation; and we pray Thee to lead, guide, protect and bless all those that have entered or are entering the holy state of matrimony, that their love for each other may not fail, and that they may lead a happy life. Bless all of us whatever our condition, and help us to live chaste and holy lives. Amen.

**April 18, Wednesday—Isaac and Rebecca.**  
Genesis 24:61-67.

Abraham was anxious that his heir, the son of promise, should have a god-fearing wife. His steward Eliezer, sent under oath to find such a wife for Isaac, was a god-fearing and praying man; and he not only prayed, but returned thanks when his prayer was answered, and "the Lord appointed out to him the woman for his master's son." Upon dismissing her to that southern country so far away, they pronounced a blessing upon Rebecca. The blessing was literally fulfilled. Millions of her descendants are scattered throughout the world today; and from her have come great kings, rulers, statesmen, financiers, musicians, composers, authors, philosophers, and, best of all, the Savior of the world. How important, then, is marriage, and the establishment of a family and a home! God only can foresee what the outcome is going to be. "Whatsoever ye do in word and deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17). Surely, O ye brides and bridegrooms, in this "Whatsoever" also marriage is included. "And Isaac loved her, and was comforted after his mother."

**Prayer:** We thank Thee, our Father in Heaven, for our Christian parents who brought us up in the nurture and admonition of the Lord. We thank Thee for our homes, and all the homes where the glory of Thine honor dwelleth. We beseech Thee to so order and control events that our country may be filled with Christian homes,

that we may flourish not only in worldly, but also in spiritual prosperity. May the word of Christ dwell in us richly in all wisdom. Amen.

**April 19, Thursday—The Excellent Woman.**  
Proverbs 31:10-20.

When Solomon was a little boy and beginning to talk, it seems he could not pronounce his own name, and Solomon became Lemuel. So his pet name was Lemuel. Toward the end of his life when he considered some of the great mistakes he had made in spite of his wisdom, he recalled what his mother Bath-Sheba once taught him, and he now recognized it as a prophecy. The chapter begins, "The words of King Lemuel, the prophecy that his mother taught him;" and that was, "Give not thy strength unto women, nor thy ways to that which destroyeth kings." She painted for her son the one virtuous woman, whose price is above rubies. What a house-keeper! How diligent, how provident! Although she has the womanly fondness for fine things, yet "strength and honor are her clothing." Although she provides abundantly for her household, yet she is charitable. "She stretcheth out her hand to the poor; yea, she reaches forth her hands to the needy." She openeth her mouth with wisdom; and in her tongue is the law of kindness. No wonder "her children arise up and call her blessed; her husband also, and he praiseth her." Not every woman can be a queen and afford such luxuries; but many a poor mother has enriched her world by rearing a family of god-fearing sons and daughters.

**Prayer:** For our mothers, for all their kindness and self-sacrificing love, we thank Thee, O God. We beseech Thee to requite them for all they have done and borne and suffered for us. Help us to grow to the full stature of noble Christian manhood and womanhood. Amen.

**April 20, Friday—Religious Instruction.**  
Deuteronomy 6:4-9.

One of our Reformed Churches once bought a house from a Jew for a parsonage. Thou shalt write the words which I command thee this day upon the posts of thy house, and on thy gates—had been literally complied with. Even now an orthodox Jew, after pouring water over his hands, binds the commandments of Jehovah upon his hand, and puts them as frontlets between his eyes. "Thou shalt teach them unto thy children." Do we do this? Or do we rely on the pastor and the Sunday School teachers to do for us what we by the law of God are bound to do? Why are we so loath to speak of religious things? A great cry is arising to heaven from statesmen and educators because the family altar has been abolished, homes are being disrupted, the fear of God is no longer implanted in the minds of the young, and in consequence hoodlums and criminals are multiplying. Draw your own conclusions, and do what you can to better these conditions.

**Prayer:** O Lord, "the law of Thy mouth is better unto me than thousands of gold and silver." Thy Word is the best treasure we have; yet we are so eager to lay up for ourselves treasures on earth, and inclined to overlook those spiritual treasures which abide forever. Forgive us, O Lord, and incline our hearts unto wisdom. Bless all the efforts of Thy people to sow the seeds of religion in the hearts of the young. Amen.

**April 21, Saturday—The Psalm of the Home.** Psalm 128.

Home, wife, children, and when the almond tree shall flourish (Eccl. 12:5)—grandchildren. O man! Home, affection, comfort, contentment—"Behold that thus shall the man be blessed that feareth the

Lord." Thy wife like a fruitful vine by the sides of thine house, a loving mother, well reported of for good works (I Tim. 5:10). Thy children like olive shoots, straight and vigorous about thy table. Would you like to leave those children a rich inheritance? Then you will hold family worship with those children, read the word of God, pray with them, and teach them to sing the songs of Zion; and never will they forget it. However far in this enterprising and restless world they may wander away from you, they will remember their home and long to return. And return they will whenever they can, and your house will once more resound with life and laughter (Zech. 8:4, 5). As long as a nation has such homes it shall flourish.

**Prayer:** Thanks be unto Thee, O Lord our God, for our god-fearing parents and our Christian homes. Multiply, we fervently entreat Thee, this great blessing of Thine in our country that we may truly be a Christian nation. By Thy word and Spirit reign Thou supreme in every home. Amen.

**April 22, Sunday—Duties in the Home.**  
Ephesians 6:1-9.

As Jotham's fable (Judges 9:8-15) should be printed in large letters and hung up in every legislature, so, too, in every home this table of Christian duties. No labor troubles there when Boaz said to the reapers, "The Lord be with you," and the reapers answered, "The Lord bless thee" (Ruth 2:4). And when children are not provoked to wrath, but brought up in the nurture and admonition of the Lord, when they obey their parents, and not only till they come of age, but as long as they live honor their father and their mother, they shall have a goodly heritage, "a goodly blessing shall come upon them." Notice what a duty is here laid upon the fathers, not because the mothers are exempt, but because the fathers, being away from the family oftener and longer, are apt to be neglectful. When the mother has washed the children, dressed them in their Sunday best, and sent them to the Sunday School, is it right for the father to stay away from Church, to ensconce himself in his easy chair and read the Sunday papers? Your example is the best teacher: children not only inherit the nature, but also walk in the footsteps of their father.

**Prayer:** Almighty God, rouse us from our apathy in things spiritual. Help us to press toward the prize of the high calling of God in Christ Jesus. Take from us that indolence, worldly-mindedness, and shyness which hinders us in the fulfillment of our Christian duties in our own households. Bless, O Lord, bless abundantly our home-life that it may be affectionate, pleasant and cheerful, a place where Thy honor dwelleth. Amen.

**THE PASTOR SAYS**

By John Andrew Holmes

It is impossible to conjugate some men except in the passive voice, the subjunctive mood and the future tense.

**ONE WORSE**

Poor old Henry Peek had been hit by a motor car and though he was about frightened out of his wits he was not injured.

"Well, Henry," said a friend who had rushed to his aid, "I guess you never in your life were more scared, eh?"

"Oh, yes," I was," murmured Henry.

"When was that?" asked his friend.

"The day I married Henrietta," he sighed.—Cincinnati Enquirer.



## Birthday Greetings

Alliene S. DeChant

### A TRIP TO THE OUTSTATION

By Lucile Hartman, A Birthday "Clubber" from Yungsi, China

Early in the morning there is a bustle in the house on the hill. Canteens are being filled with water, bedding is being rolled up in large pieces of oilcloth, and last minute things are being packed.

There comes the sound of talking, and Chinese men appear. Two are carrying a bamboo chair, on each side of which is a bamboo pole. The ends of the poles rest on the shoulders of these men. Other men, or coolies, follow. Some of them will carry bedding or boxes—one load on each end of a pole, which is carried on the shoulder.

Children are running out of the house and two have taken their places in the chair. It is lifted to the men's shoulders, farewells are called, and the party starts off. Outside the city wall, across the bridge, and through the country marches the company. The missionary, his wife, and one child are walking. The Chinese cook carries some small bundles.

Farther on, the children in the chair want to walk, so someone walking takes their place.

Later someone is hungry. Cook opens the tin and delicious buns are produced. After that a drink is wanted, and with such interesting events the caravan moves forward. Across paths between rice fields, through villages, and up and down hills they go. Glimpses of the river—a beautiful silver ribbon river—may be had. The men swing the chair, singing as they go uphill.

At the half-way place the chair is put down on the cobble-stone street. All are ready for lunch so the buns are brought out again. There are sandwiches and cookies, too. While most of the company have dinner, some of the chair and baggage carriers go into the little inn to smoke opium, for they are slaves to opium and must have it in order to work. Old grandmothers, with babies on their backs, crowd around. (The grandmothers and little girls care for the babies while the mothers work.) There are many children, too. Some dear, old lady would like to taste a sandwich, and so she nibbles at some bread and jam.

Dinner is over, and the carriers strengthened for a time by the opium, and about six bowls of rice, are ready to go. On they journey again. At different resting houses the loads are put down and the people rest. At one little place oil cakes, made from peas, are purchased. With much puffing the last hill has been gained, and now from the summit a beautiful view may be had. Down the slope are mounds or graves. As it is March and Chinese memorial time, white paper streamers fly from the tops of the graves. At the bottom of the hill is Paotsing, with its wall around it. Everyone is happy now, for the journey is almost at an end. Down the hill they go and to the very gates of the city. Through the outer and inner walls they swing, at a rapid rate. As they go through the streets, which are filled with people, seemingly intent on making as much noise as possible, the carriers call out to the people to get out of the way. Children in the street, peddlers by their stands, and women and babes in the doorway watch the procession. The chapel is finally reached, the children step out of the chair, and the entire group is welcomed by the Chinese pastor and his wife. The missionaries are shown to their room and tea is brought.

Of course, the carriers aren't satisfied with their money, or don't let on to be so. They go away, grumbling. Someone suggests noodles. Of course, the children must have them, and steamed cakes with sugar inside, too. It might have been amusing to you to eat yard-long noodles with chopsticks, but it seemed no joke to these people. Noodles over, bedding is unwrapped and unrolled, and cook goes out to buy the travelers some rice and vegetables for supper. The missionary mother must see and talk to the pastor's wife, while the white children run about to see if everything is where it was when they were here last. Evening is coming and the trip of 15 miles is over.

### OVER THE RADIO

Over the radio I hear  
Somebody singing sweet and clear;  
Singing a song of rose and dew,  
A blithesome melody we knew  
And suddenly, suddenly you seem  
near—  
Are you listening, too?

Over the radio a tune,  
Sunshine and joyousness and June!  
Skies that were cloudless and deep  
blue,  
That arched a wood where lilies  
grew,  
And suddenly, suddenly, your heart's  
boon—  
Are you listening, too?

Over the radio a strain  
Bringing you close, so close again,  
Back to our vows, so dear and true,  
Remembered rosemary and rue,  
And suddenly, suddenly love's sharp  
pain—  
Are you listening, too? S.

In Piedmont, Mo., there is a preacher who advertises in "The Banner" of that town as follows: "I preach Christ crucified, sell monuments for your dead, and auctioneer your property. Please let me serve you."

A Church had a "back-door revival." It got rid of a lot of people that ought not to have been in the Church at all.

Sonny—"Must I sleep in the dark?"  
Mother—"Yes."

Sonny—"Oh, then let me say my prayers over again—more carefully."—*Detroit News.*

## FENCES

Rose Brooks

"Mother!" Elinor Norwood stopped at the dining-room door where Mother sat at her own breakfast after getting four members of her family off for the day. "Mother, may I go in town to the new hotel to dance, Friday night? The rest of the crowd are going."

Instantly Mother's forehead puckered into the very lines that Elinor expected. "You say all your crowd is going? Have all the mothers told the girls they may? I don't know anything about that new hotel; but I do think, when you're all so young—"

Elinor looked at her wrist watch. "I have only two minutes before I must go," said she. "There's always such a fuss about my doing things. Yes, or no?"

"Is Nancy going? Has Nancy's mother said yes?"

"Oh, well, Nancy's mother is even fussier than you. But Nancy's about the only girl who can't go. Yes, or no, Mother? If I don't hurry, I'll be late."

"Then it's no," said Mother.

"Why?" Elinor's cheeks flamed scarlet, and her blue eyes shone defiant, though the answer was exactly what she had expected.

"Your two minutes are up," said Mother. "I thought you had no more time?" And Elinor banged out the front door, leaving Mother already as tired as if she had done three days' work in one. "Why can't they take my word for anything?" she murmured inwardly. "Seems to me their father and I are at swords' points with them all the time. And we're just trying to be decent parents and safeguard them till they have a little judgment of their own. Why doesn't somebody find out just one rule for bringing them up, and tell everybody else? Just one certain rule would be a help to figure out the rest." Mother finished her coffee and toast listlessly, and rose to face a day packed with jobs she must do.

That evening, after dinner, the sword's point pricked again.

"Father, may I go in for football?" John, oldest son of the family, was a junior in High School. "I went up for the physical examination today, and the new coach says I'm O. K., and I've got a chance to make the class team. You have to have your parents' permission, though."

"You know how sick you were, only last year, with appendicitis, and the doctor said—"

"Last year! This isn't last year! I'm all right now, Mother. 'Husky as a bear,' that's what the coach said. Don't make a baby of me," pleaded John. "All the fellows want to play, and most of 'em can't because the coach won't take 'em; and here he says he'll make a quarterback out of me and you talk about appendicitis last year."

"Your mother's right," put in Father wearily. "No need to take a risk. Let's not hear another word about it. I'm dog-tired after a hard day. You can't play, and that's all there is to it."

John's brown eyes blazed, and met Elinor's blue ones across the table.

"I can't go to town Friday night to dance at the new hotel," she informed him with assumed sweetness.

John stared at her, incredulous. "You can't?" burst from him, and he strode for the hall. Elinor followed him, and presently they both went out the front door.

"Now where are they going?" asked Mother unhappily, and opened the door to put the question to their retreating backs.

"Oh, for a walk!" came back Elinor's impatient voice.

"We're in no danger!" came John's voice, impatient, even scornful to the point of impudence.

"Thank goodness Billy and Betty aren't growing up yet," said Mother, half in tears, as she returned to the fireside.

"Maybe they'll be different," said Father hopefully. "Forget 'em now, for goodness sake. Till they get back, anyway. Is there no peace for a tired man?"

Father decided there wasn't when, half an hour later, John and Elinor returned. Both started upstairs, presumably to study, when Father called, "John, bring up another log for the fireplace, will you?" And, at John's reappearance from the cellar, "John! You've been smoking!"

"Guess the fireplace must have been smoking," evaded John.

"John, have you been smoking?" Father sat up, straight and stern, and nipped off his glasses.

"Yes, sir!" said John, suddenly straight and stern himself. "You make me do



things you don't want me to, by not letting me do the things I want to!" Turning on his heel; he walked in dignity out of the room, leaving speechless parents gaping after him.

Next day, Sunday, all four Norwood children were in Church and Sunday School, in spite of a driving blizzard which housed their less robust parents.

"What are you going to do about John's smoking?" insisted Mother. "No, we mustn't dodge these questions. We must decide for them, and make them see we do know better than they."

"Oh, for goodness' sake, forget 'em! Till they come back, anyway! Gracious! What's the matter with the milk truck out there? Stuck, all right."

He hurried to the door. "Hi, there! Stuck? Want to 'phone?" he hailed the driver who was climbing down over the wheel.

"Stuck fast. Engine gone dead," said the ruddy driver, wading through the drift at the side of the road and stamping his way to the door. "Much obliged if I may 'phone." After a brief conversation with his home office, "I'll have to wait till they send a service car to tow me. Much obliged, I'm sure."

"Wait inside, man," said Father. "You don't think you're going to wait outside in this blizzard? Come in to the fire, and we'll heat up a cup of coffee in no time."

"You look half-frozen. Do come close to the fire while I get the coffee," seconded Mother.

"Some blizzard for these parts," began the driver, warming his hands. "Nothing like the blizzards in the country I come from, though. South Dakota. That's my home. Born and brought up on a big stock ranch, and going back, to stay, next summer."

"Bad winters out there, I'll wager," remarked Father conversationally.

"Bad enough. Oh, thank you, Ma'am, I'm sure," as Mother returned with a steaming cup. "Many a blizzard I've seen when you daren't leave the house for three days, even to go to the barn. Can't see your hand before your face, and you lose your sense of direction the minute you set foot outside the door."

"Hard on the stock, I should think," said Father.

"We never worried about the horses. They've got sense. They had the run of the range all winter. If they got hungry, they'd turn up to be fed. Hardy as they make 'em, those horses. Only one thing would kill 'em."

"One thing? What was it?" Even Mother's interest was roused to the point of temporarily forgetting her own problems.

"Fences," said the South Dakota rancher. "Let them roam where they wanted to, and they'd take care of themselves, and turn up now and again, always in prime condition. But fence 'em in, and fuss over 'em, and you'd kill 'em. Every time. They'd stand, heads hanging over the fences, and mope and pine and die. We lost a lot before we learned their secret. They wanted to take care of themselves."

"You must have fenced them into too small a space," said Father, alive with interest.

"No, sir, we didn't. We fenced nigh half our range. And there wasn't a single thing beyond those fences different from what was inside. It was the idea of the fences that plumb killed 'em."

Mother looked incredulous. Father looked more so. The driver, answering their combined looks, laughed and said. "Gospel truth I'm telling you. Ask any rancher in South Dakota. We've all learned that lesson."

"But why?" breathed Mother.

"Dunno," shrugged the driver. "Un-

less those horses had their pride hurt, and wanted us to know they had horse sense we could trust to. Hello! Here's the service car. Made quick time, I'll say. Much obliged for your kindness, I'm sure. I'll not forget it."

"We're eternally obliged for yours!" said Father so fervently that the driver stared. "We've been wishing a man of wisdom might chance our way and solve our problems, and I think you've done the job. Give me your address, will you? If we continue to roll up problems, I may take a run to South Dakota to see you. No joking, I'd like your address very much. Maybe you'd give my boy a summer job one of these days."

After the bewildered and jovial driver was gone, Father said, "Here come the children. You let me tell John to get on that football squad, or I'll disown him!"

"You let me tell Elinor to decide about that dance at the new hotel for herself!" said Mother. "I'm as good a South Dakota rancher as you are!"

"Fences the only thing that'll plumb kill 'em!" exploded Father.

"Want us to know they've got horse sense we can trust!" chanted Mother. "Henceforth it's 'Simon says fences down' in this household, or I'm no friend of a South Dakota milk driver."

At that moment the four young Norwoods came in the front door to find, to their surprise and delight, their parents in a gale of laughter.

"John," began Father, with a mock show of severity, "see that you get on that football squad tomorrow morning, first crack out of the box! See that you bring home that permission card for me to sign tomorrow noon at the latest!"

"Father! You're joking!" Yet John, knowing intuitively that he wasn't, beamed like the rising sun.

"Great husky like you! Tell that coach for me to lick you into fighting trim, or I'll do it myself!"

John gave a howl of joy and a dive for the telephone closet.

"Elinor," said Mother, "I leave it to your own judgment about the hotel dance Friday night. I don't know anything about that place, as I told you. You find out, and I'll trust your decision."

Elinor gave a gasp, followed by a squeak of delight, and also made a dive for the telephone closet, only to collide with John, just coming out.

Four evenings later, when the family sat for half an hour around the fire before the younger members disappeared to study, John said, leaning companionably over the back of Father's chair, "By the way, Dad, the coach won't let any of the fellows smoke. I don't think there's anything to it, anyway. Bad for you every way. The coach says so. Says only the fellows who are lazy and haven't any ambition go in for it."

"Oh, and Mother, I meant to tell you at dinner. We had a meeting this afternoon to decide about the dance Friday night," said Elinor. "We've decided to have it in our own school dance hall, the way we always have."

"Yes?" said Mother blandly.

"We appointed a committee to find out about the new hotel," said Elinor importantly. "It's not just what we want. We'd be all right, of course, but we thought we wouldn't get in with that crowd."

"I see," said Mother. "I nearly finished making over your dress this afternoon."

A silence, which John, still hovering over Father, broke. "You know last Sunday when we came home and found you and Mother laughing?"

Father nodded, looking slyly at Mother, who lifted her eyes, for the briefest glance of warning, to him.

"Well," said John contentedly, "you seemed different, somehow, the minute we came in. And you've stayed different. What were you talking about that made you laugh? Can you remember?"

"Fences," said Father promptly. "We were discussing whether or not we'd put a fence around this home of ours."

"Fence?" said John, completely off the track. "I hate fences."

"So do I," said Elinor. "Anyway, we don't need one, do we? What's the sense of having what we don't need?"

"Just what Mother and I thought," said Father, sober as a judge. "We decided we all had horse sense enough to keep to the right paths without fences."

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The boat was sinking. The captain reached up to the crowd of scared passengers.

"Who among you can pray?"

"I can," answered the minister.

"Then pray, mister," ordered the skipper. "The rest of you put life-preservers on; we're one short."—Drexler.

#### A HYMN FOR YOUTH

We follow Christ, the fearless Youth,  
Who challenged hoary doubt and  
wrong

Yet seized no weapon but the truth,  
And bade life blossom into song;

To babes, God's kingdom He re-  
vealed;

And in the midst He set a child.  
The troubled minds of youth He  
healed;

To power, transformed their pas-  
sions wild.

He called apostles from the young,  
And through the ages kindles still  
The ardor of the youthful tongue

To voice the summons of God's  
will.

From Him the old are born anew:  
So ever shall our souls aspire;  
And, shattering the things untrue,  
Remold earth nearer His desire!

—Edward Tallmadge Root,  
in Zion's Herald.

#### ANSWERS TO—CAN YOU "CON" THESE? (FIRST SECTION)

1. Concurr; 2. Conductor; 3. Condone; 4. Condemn; 5. Container; 6. Conjure; 7. Connote; 8. Conquer; 9. Constantinople; 10. Constant; 11. Consider; 12. Conscience; 13. Consent; 14. Conserves; 15. Consumes; 16. Convoy; 17. Conveyed; 18. Converge; 19. Constitution; 20. Conversation.

#### CAN YOU "CON" THESE? —SECOND SECTION

21. Where Presidents are nominated.  
22. Arched or bulging out.  
23. To keep on going.  
24. Hollow or curved.  
25. That which joins together.  
26. A large tract of land.  
27. To direct to a common point.  
28. To stoop or unbend.  
29. That which accompanies.  
30. To talk it over.  
31. The transgressor condemned.  
32. One living in the same age.  
33. The "Nutmeg" State.  
34. To set apart or make holy.  
35. The army of 1776.  
36. A large legislative body.  
37. To gather together.  
38. Enrolled or chosen.  
39. To fasten together.  
40. It's self-flattery.

—A. M. S.



## CHILD DRINKING IN RUSSIA

(Chicago Herald-Examiner, Feb. 4, 1928)

Vodka is so increasing the inflammability of Russian youth that sovietism seems likely to perish in the flames of riotous license.

During the first six months of 1926, 29,000 boys between the ages of 12 and 20 were arrested for serious offenses in six central provinces. During the next six months, 67,000 were arrested; and during the first six months of 1927 the number of arrests reached 77,000.

Drunkenness and the use of drugs are increasing with frightful rapidity. The vodka monopoly makes it possible to purchase a small bottle of vodka for as little as seven and one-half cents; and children are allowed to purchase it.

What this means for the future of Russia seems obvious. In 1905 at Bellevue Hospital in New York, a study of alcoholic cases revealed that in 30 per cent of them the drink habit had been acquired before the age of 16; in 68 per cent before the age of 20.

While this prosperous country is showing the world what prohibition means, Russia is demonstrating the significance of indiscriminate drinking. If such personal liberty means national ruin there, drys here will have the strongest argument for their cause they have yet advanced.

## THE HOUSEKEEPER SOCIAL HALL

A distinct forward step in the equipment of the Japan work of the Reformed Church is the completion of the North Japan College Housekeeper Social Hall. For a long time the need has been felt of a building for the social life of the teachers, students and alumni of the college, a sort of center for all sorts of social and religious group meetings for everybody connected with the institution as well as for others affiliated with our work in Sendai. Years ago this need was presented to that friend of all good causes, Mr. Henry M. Housekeeper. After consideration he decided to contribute the amount needed, as a memorial to his sainted wife. However, through a succession of unfortunate events, there was delay, and meanwhile the cost of building greatly increased, so that the amount originally contributed had to be supplemented. The total amount contributed by him came to be \$12,500, the largest sum ever contributed by any one person to the Japan work of the Reformed Church.

The site selected for the building was on the grounds of the Middle School, in the

center of the city. The work was started in June, the corner-stone laid in July, and the building completed by the beginning of March. The dedication took place on the afternoon of March 3rd. In the presence of a large gathering of teachers, students, alumni, mission members and friends the building was solemnly dedicated to God in memory of Mrs. Sarah A. Housekeeper as the Housekeeper Social Hall. During the ceremony portraits of Mr. and Mrs. Housekeeper were unveiled by Mrs. Schneder, after which "Blest Be the Tie That Binds" was sung. It was a happy occasion. All were surprised at the pleasantness and home-likeness of the building. The future usefulness of the building seemed to dawn upon people like a vision. Many were the expressions of gratitude toward the venerable far-away donor.

On the evening of the same day the building was put to use for the first time. The 80 members of this year's Middle School graduating class, in response to the invitation of the president and his wife, gathered in it for their graduation dinner. The new dining-room presented a beautiful and inspiring sight. All were extremely happy. They were told of the Christian life of Mr. Housekeeper. After the dinner they lingered long in the upstairs meeting rooms in final joyous fellowship. It was an event whose precious memory will go with them through life.

The building is a two-story stucco structure. It consists of a large dining-room, a double kitchen, and keeper's quarters on the first floor; and one large and three small meeting-rooms on the second floor. The upstairs rooms are to be used in the Japanese way of sitting on cushions on the floor. It is more home-like and conducive to intimacy in that way. The contractor for the building was Mr. Takazawa, an alumnus of the college. The cost is just about met by Mr. Housekeeper's gift, except that the greater part of the furniture is being supplied by alumni and friends.

Surely this building comes as a blessing from God. In it there will be cultivated a strong school spirit. In it there will be pure and happy fellowship. In it there will be continuous cementing of the ties of friendship and good-will. It will become a place for the meeting of groups, both large and small, not only for North Japan College people, but for many others of the Christian fellowship in Sendai. It will form a tie that will bind the hearts of many in Christian love. It is a great, sacrificial gift from a good man. May his reward be great.

—D. B. Schneder.

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## PUBLICATION AND S. S. BOARD OF THE REFORMED CHURCH

1505 Race Street, - - - Philadelphia, Pa.

were no politics in the Senate's action. With the exception of Senator King, of Utah, every Senator was known to favor the bill. Senator King thought more consideration should be given to a measure of such importance. There was just one speech, before the vote was taken, that of Senator Jones, of Washington, Chairman of the Commerce Committee, in charge of the bill.

The coinage of a medal commemorating the achievements of Thomas A. Edison has been approved by the House Coinage Committee in reporting a bill by Representative Perkins, Republican, of New Jersey.

The appointment of Alexander P. Moore, of Pittsburgh, to be Ambassador to Peru has been confirmed by the Senate. Mr. Moore, who was formerly Ambassador to Spain, will succeed former Senator Miles Poindexter.

Ira E. Robinson, of Grafton, W. Va., has been nominated by President Coolidge as a member of the Radio Commission for the Second Zone, taking the place of the late Rear Admiral Bullard, who was chairman of the commission when it was organized.

The world's endurance flight record was brought back to America March 30, when George Haldeman, transatlantic flier, and Eddie Stinson, Detroit airplane manufacturer, landed their Stinson-Detroit on

## News of the Week

Mrs. H. W. Elson

Dr. Bohny, President of the International League of Red Cross Societies, died the last of March at Basel, Switzerland. During the World War he was in charge of the arrangement for the exchange and transport in Switzerland of the wounded prisoners of all armies.

Henry Ford crossed the Atlantic Ocean for the first time in ten years when he left recently for a visit to Ireland, Scotland and England and maybe a trip into Continental Europe. He was accompanied on the trip by Mrs. Ford.

A cablegram of thanks for his gift of \$180,000 to establish a hospitalization centre at the Island of Cebu as a first step in a world-wide campaign to eradicate leprosy has been received from Colonel Henry L. Stimson, Governor General of the Philippines, by the chairman of the

Leonard Wood Memorial in New York.

Fifteen men in Michigan have incomes over a million. Of the number one reported an income for 1927 in excess of \$4,000,000, two said they had incomes in excess of \$3,000,000.

Premier Mussolini has answered the Pope, whose speech to the Rome Diocesan Board criticising some of the doings of the Fascist Government, has caused a severe setback in the negotiations between the Church and State for a solution of the Roman question.

The Senate within less than an hour and a half March 28 passed without a dissenting vote the \$325,000,000 bill for the control of floods in the Mississippi River and its tributaries. The entire cost is put on the Government. The House is expected to act quickly on similar measure. There



the beach at Jacksonville, Fla. They remained aloft 53 hours, 36 minutes and 30 seconds; 5 gallons of fuel were left in the tanks when the plane was brought to earth.

Senator Frank B. Willis, of Ohio, died suddenly at Ohio Wesleyan University, a few minutes before he was to appear before the huge audience that had gathered to greet him the evening of March 30. It was his first appearance there during the Presidential campaign he had been waging and was to receive a welcome from his fellow-townsmen. He had served in the Ohio General Assembly, the House of Representatives, as Governor of Ohio and in the Senate. He stood rigidly for the Eighteenth Amendment. The funeral and burial services were held in Delaware, Ohio, April 3.

Arthur Hendrick Vandenberg, a Republican, Grand Rapids editor, has been appointed to fill the vacancy caused by the death of Woodbridge N. Ferris by Governor Green, of Michigan. The appointment is good only until December, when the short session of Congress convenes. Mr. Vandenberg has declared that he will be a candidate for election this fall. He will be one of the youngest members of the Senate, being 44 years old.

Sixty persons were killed and 136 injured in a series of earthquake shocks which rocked Smyrna, Asia Minor, March 31 and April 2. This ancient city and surrounding zone reverted to full Turkish sovereignty under the Treaty of Lausanne, in 1322. Many houses are in ruins and all industrial activity was suspended. The Italian town of Tolmezzo was also shaken where property damage is estimated about \$2,500,000.

Secretary Kellogg's proposal that France join with the United States in approaching the British, German, Italian and Japanese Governments on a treaty to outlaw war as an instrument of national policy has been accepted by Aristide Briand, the French Foreign Minister, in the note transmitted to the State Department by the French Embassy, but with qualifications which will require further negotiations before a definite step can be taken.

Premier Poincare, of France, in a speech at Carcassone April 1, announced that France was ready to discuss what has been hitherto called the "bankers' plan" for a settlement of reparations and inter-allied debts. This means that France intends to take reparations and war debts out of politics and settle international indebtedness on a business basis.

Joseph Seep, nearly 90 years old, dean of the oil industry and one of the best known oil men in the world, died at Titusville April 1. He was widely known as a benefactor and his name has always been spoken with esteem.

80% of airplane fatalities in 1927 occurred in unlicensed machines, and the number of accidents in air transport was remarkably low, according to a letter from the Aeronautical Chamber of Commerce to William P. MacCracken, Jr., Assistant Secretary of Commerce for Aviation.

President Calles has approved a decree creating a Government Department of Civil Aviation. The Mexican Government has already plans afoot for air mail services. This movement is believed to be the result of the visit to Mexico of Colonel Lindbergh.

Professor Theodore William Richards, for the last 27 years head of the Chemistry Department at Harvard and winner of the 1914 Nobel Prize for special achievement in the field of chemistry, died at Boston, April 2.

The mine-laying submarine V-4, the largest submarine to be built for the United States Navy and as far as is known the largest in the world, was placed in commission April 2 at the navy yard at

Portsmouth, N. H., in the presence of high naval officials and the civilian employees.

Approval of the action of the Massachusetts Daughters of the American Revolution in blacklisting certain speakers has been given by Mrs. Alfred J. Brosseau, President General of the D. A. R. She said that the blacklist was reported to include persons who have opposed the support given by the D. A. R. to the present navy building program.

Settlement with the Chinese Nationalist authorities of the Nanking incident of March, 1927, on a basis of guarantees and compensation satisfactory to the United States has been announced by the State Department. The Nationalist Government has issued orders for the protection of the lives and property of Americans in China and it has undertaken that there will be no similar violence or agitation against American lives or legitimate interests.

President Coolidge has signed the resolution delaying the operation of the national origins provision in the 1920 immigration law for one year from April. As a result the present quota system will be continued, providing for the admission of 2% of the nationals here in 1890.

## Woman's Missionary Society News

Miss Greta P. Hinkle, Editor  
416 Schaff Bldg., Phila.

**Notice:** The Annual Spring Meeting of the W. M. S. of Zion's Classis will be held at Canadochly on April 24th, with a morning, afternoon and evening session. The speaker at the latter will be Miss Minerva S. Weil. Box lunch at noon. The hostess society will serve supper at 50c per plate. Those who desire reservation on either bus—9.30 or 1 P. M.—notify the Corresponding Secretary before April 19. All societies in the Classis are urged to have a large representation at this meeting.

—Viola V. Dietz, Cor. Sec'y.,  
513 W. King St., York, Pa.

A splendid program has been planned for the Mission Band and Girls' Missionary Guild Conference which will be held in Grace Church, Pittsburgh, Pa., on April 21. The morning session is scheduled for 10 o'clock, luncheon at 12, and the afternoon meeting at 1.30. Every Guild and Mission Band in Allegheny Classis is represented in some way on the program, either by its members or by a leader, and a most enjoyable as well as profitable time is anticipated. The address of the day will be given by Miss Ruth Heinmiller, General Synodical Secretary of Girls' Missionary Guild and Field Secretary of Mission Bands.

**Notice:** The W. M. S. of Gettysburg Classis announces its annual meeting to be held Thursday, April 19, in Trinity Church, Hanover, Pa., the Rev. M. J. Roth, pastor. Sessions open at 9.30 A. M., 1.30 P. M., and 7.30 P. M. Miss Minerva S. Weil will deliver the address at the evening session. —Mrs. Allen Luckenbaugh, Cor. Sec'y.

Dates of two Interdenominational Missionary Conferences have been received: the School of Foreign Missions at Chataqua, N. Y., will open Sunday afternoon, August 19, and close Friday afternoon, August 24; the Mountain Lake School of Home and Foreign Missions will open Friday afternoon, July 27, and close Wednesday afternoon, August 1.

Quite a number of the ministers of our Church are taking advantage of the special rates offered by the "Missionary Review of the World."

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Registration is now open for those who are planning to attend the Wilson College Conference of Missions to be held at Chambersburg, Pa., June 27 to July 5. Remember that the number is limited and send your registration fee of \$3 NOW to Miss Edna W. Hafer, Wilson College, Chambersburg, Pa.

**Notes from Bethel Reformed Community Center:** A large box of used clothing from Adamstown, Pa., brought comfort to some needy folks. The weekly Mothers' Meetings are attended by mothers of various faiths, races, and nationalities. The Bethel Mothers' Club continues to lead the list with its attendance at the monthly meetings of the South Philadelphia Mothers' Club, of which Mrs. Paul MacAllister is president.

At the eighth anniversary of the G. M. G. of Ascension Church, Norristown, Pa., at which Rajah Manikan, of India, was the speaker, announcement was made of the following attendance records: Miss Gertrude Bitting and Miss Marion Hallman, six years perfect attendance; Miss Elizabeth Treichler, four years; Miss Mary Williams, two years.

## FINDING THE WAY

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# The Church Services

## SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.  
Second Sunday after Easter, April 22, 1928.

Jesus and the Home  
Mark 10:2-9; 13-16.

**Golden Text:** Honor thy father and thy mother, which is the first commandment with promise. Ephesians 6:2.

**Lesson Outline:** 1. Law and the Home.  
2. Love and the Home.

The sub-title of our lesson is, The Christian Family. It would be impossible to find a topic of greater importance, for the home is the basis of the whole structure of society. There is the perennial source of life, and if that source is kept clean and deep, the stream that flows from it cannot remain foul or shallow, whatever be its surface pollution. As the home goes, so goes the world. Out of it are the issues of life or death.

The Bible, therefore, as might be expected, has much to say about the home. All of its relations—conjugal, parental, filial and fraternal—lie close to its heart. In both Testaments it speaks about them in precepts and promises, in solemn warning and in earnest exhortation. No theory of inspiration is required to invest these Biblical teachings concerning the home with authority. They are fully confirmed by our human experience. In the school of bitter experience men are slowly and painfully learning that abiding homes can be built only on a foundation of Christian character. Nothing else will suffice; neither education, art, culture, nor wealth. Without God, they labor in vain who are seeking to establish or maintain homes in which abide peace and joy and strength to bear and share the burdens of life and fight its battles victoriously.

In our lesson, certain Pharisees are asking Jesus about divorce. Their motive was evil. They hoped, somehow, to entangle the Master in the meshes of their intricate Jewish law. But Jesus turned their weapon against them. And when they had quoted the Mosaic law Jesus told them that love goes far beyond that law, in marriage as in all other relations of life. Then children appear on the scene and we witness the attitude of Jesus toward them, in striking contrast to that of His disciples.

I. **Law and the Home.** The question which the Pharisees asked Jesus was, "Is it lawful for a man to put away his wife?" They knew, of course, that it was lawful for a Jew to do that according to the statutes of Moses. And the Lord made them answer their own question. They said, "Moses suffered to write a bill of divorce, and to put her away" (Deuteronomy 24:1-4). That ancient law reflects primitive social conditions. It permitted a man to divorce his wife if "it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her." If the divorced woman remarried, her second husband could put her away, "if he hate her." Jesus' comment on that ancient law was, "For your hardness of heart he wrote you this commandment." It was much better, doubtless, than tribal practices, unregulated by any law, or than unrestrained polygamy, but it was far from being an ideal law. It measured advance, but it was still very imperfect; an accommodation to the low level of their life rather than a revelation of God's will. Elsewhere in our record of the teaching of Jesus He seems to recognize one valid reason for divorce (Matthew 19:9), though in this present episode the Mas-

ter proclaims a principle of marriage that utterly excludes divorce.

In our civilization marriage is no longer regarded as a religious institution, subject to ecclesiastical or Biblical regulation. The State claims the right to regulate marriage. It is regarded as a civil contract whose rights and obligations are of vital importance to the common weal. And great confusion and diversity prevails concerning the regulation of marriage by legal enactments. Jurists and sociologists disagree. The laws of our several States are widely divergent. As a last resort, Reno at home and Paris abroad, offer their solace to couples who seek escape from matrimonial bondage. And "companionate" marriage is the very latest patented device for the prevention of marital misery. If the Mosaic ordinance on divorce betokened "hardness of heart," one wonders what our divorce laws indicate. So far as our attitude toward marriage goes, are we living on a higher or lower level of civilization than the primitive Hebrew?

Meanwhile everybody in Church and State seems to agree that the home is in grave peril, and with it our whole civilization. Can the law help us? Can legislation strengthen its foundations and buttress its tottering walls? Or can education solve the problem? Certainly, some help may be expected both from our courts and schools. Nowhere are divorcees as numerous and scandalous as in our country. Nowhere are the laws regulating it as loosely drawn and as laxly enforced. We could, at least, make these laws more stringent and more uniform. That would not increase love, but it would decrease license.

II. **Love and the Home.** But more than the law can do for the home is needed to give it stability and strength. God must kindle in the hearts of the betrothed and the married a deep sense of marital and parental responsibility. To a Christian the whole of his life is sacramental, but surely, no aspect of it is more sacred than marriage and parenthood. That would seem to be the clear meaning of Christ's reply to the Pharisees. "What therefore God hath joined together, let not man put asunder," and, further, "Whosoever shall put away his wife, and marry another, committeth adultery against her." Instead of regarding these sayings as legalistic precepts that must control ecclesiastical usage invariably and unchangeably, we should, rather, attempt to understand their inmost spirit and apply that to marriage.

If that were done we should realize that the only true sanction of marriage is love. Not sex attraction, nor material advantages and economic benefits, but a love akin to Christ's love, who came not to be ministered unto, but to minister. That is what love meant to Christ; service and sacrifice even unto death. And that alone is the true mark of a Christian home. Where husbands and wives, parents and children, sisters and brothers live and labor together in that spirit of love, there God dwells. Of such matches we may well say, They were made in heaven. And for such marriages divorce laws are not needed.

Such a home is a society of unequals. It consists of old and young, strong and weak, wise and foolish. It imposes tremendous burdens upon parents. It bestows costly gifts upon children. But all live together in co-operation, not in competition; in emulation, not in envy; sharing the burdens and using the strength of each for the benefit and blessing of all.

## A FEW LATEST BOOKS

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The idea of freedom originated in the Christian conception of man's relation to God and the problem it raises first became explicit in Christian Doctrine. That problem was involved in the philosophical interpretation of history which Paul made the ground of the Christian revelation. The aim of this latest work of Professor Carr is to show how that problem was taken over by philosophy at the Reformation and has now become transformed from a problem of the relation of the individual soul to God into the more general and yet profounder problem of the relation of mind to nature. Price, \$1.75.

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The closing scene of our lesson is full of charm and significance. It sets before us Jesus' attitude toward children. Their parents had brought them to the Master "that He should touch them." But the



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disciples resented their intrusion. They felt that Christ had more important matters to attend to than bother with these mites of humanity. There was preaching to be done and healing. But Jesus was "moved with indignation." He said, "Suffer the little children to come unto Me; forbid them not: for to such belongeth the Kingdom of God." Evidently He thought that all else might well wait while He blessed these little folk.

Perhaps most of our troubles and problems would be solved if we shared Jesus' appreciation of children. But our treatment of them is more like that of the disciples. We neglect them while we engage in other matters. Even the Church has not adequately faced her sacred duty toward childhood.

The greatest tragedy of un-Christian homes is not divorce, but the lot of the children born into them. What kind of souls can we hope to grow in such soil? In Christian homes the welfare of the children should be the prime concern of parents. Doubtless that entails costly sacrifice, but those who are unwilling to bear it are unfit for parenthood. And the welfare of children includes their religious training. Yet in many Christian homes, so-called, that is wholly neglected; in many others it is turned over to the Sunday School, without appreciation or co-operation from parents.

One of the most hopeful signs of our time is the complete recognition, in Church and State, of our bitter need of more efficient, and more adequate, religious education. The men and women who are giving themselves wholeheartedly to this great and difficult task may be very sure of the benediction of the Christ who became indignant when His blind disciples tried to crowd little children out of His presence.

### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

#### April 22—Why and How Should Christians Support the Eighteenth Amendment?

Exod. 21:28, 29; Prov. 23:29-32.

This is a question which has been before the Church and the nation ever since the adoption of the Eighteenth Amendment. There are still people who are disposed to question the wisdom of such a statute in our American law. There are others who are supporting it just as enthusiastically and are not only satisfied to have it in our organic law, but are greatly rejoicing to find it there. There are several reasons why Christians should support this Amendment.

First—it is a part of the organic law of the nation. It forms a plank in our national constitution. There is no more reason why we should hesitate to support this part of the Constitution than any other Article thereof. The fact that it does not please some people is no reason why it should be annulled. There are other laws of the nation as well as of the Church with which some folks do not agree. There are doubtless those who would be willing to exclude the command against stealing or against lying from the decalogue, but that is no reason why those commandments should be expunged. There are always those who are objecting to any restrictions or limitations which are put upon their wicked propensities. The Eighteenth Amendment was put into our Constitution not by fraud or deception. It was not smuggled in. It was put there by the majority vote of the intelligent, well-informed, clear-headed citizenship of this country. There had been a great deal of education. For more than twenty-five years the children in our public schools had been taught the evils of alcoholic drink. They had been instructed in our Sunday Schools that the use of strong drink was harmful

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to the body, the mind and the soul. It was, therefore, only natural when the new generation that had been thus trained came into power and could make use of the ballot that they expressed their convictions in the adoption of this Amendment. In America we are governed by majority rule, and when the majority of the people vote to adopt any issue it is the duty of all to support the same. Certainly, Christians want to be loyal to the laws of the country in which they live. "Let every soul be subject to the higher powers." Jesus gave us an example in loyal citizenship. Doubtless He did not believe in many of the requirements of the Jewish or of the Roman nation, but nevertheless His loyalty to the existing government constrained Him to obey its laws. So Christian citizens today are in duty bound to obey the laws of the land in which they live. There is too much of the spirit of disloyalty and disobedience abroad in the earth today. We resent authority and yet without proper authority in Church and in State we would all drift into chaos and anarchy. Whatever our personal views may be with reference to any law on our statute books, as loyal citizens of this country we are in honor bound to support the same. This holds with reference to the Eighteenth Amendment, the Volstead Act, as well as to any other law under which we live.

Second—Christians should support the Eighteenth Amendment because it is a good thing. It expresses the convictions



of the best people in the Church and in the Nation. It has now been in force for almost a decade and while this period is too brief to affirm its value without questioning, nevertheless the proper observance of the Amendment has made for cleanliness, sobriety, prosperity, economic progress and the development of Christian character. It has eliminated the saloon which had formerly opened its doors at every corner and which was a stench in the nostrils not only of those who passed by, but of every decent and respectable citizen. It allured the youth into its meshes and it drew the last dollar from the working-man before he had a chance to take his pay envelope to his home. If the adoption of the Eighteenth Amendment had accomplished nothing else than the removal of the corner saloon, it would be well worth the support of every Christian man and woman.

To say that there is more drinking going on today than there was in pre-prohibition days is certainly a gross misrepresentation of facts. In the first place there is not as much liquor manufactured. The breweries and distilleries are shut down and while there may be some private stills and while there may be considerable bootlegging going on, there is by no manner of means the quantity of liquor consumed as in the days before the passing of the Eighteenth Amendment. Then the opportunity is not so glaringly presented for folks to drink. Of course, there is much clandestine drinking. The youth of today is too greatly captivated by the fivver, the flask and the flapper. But the opportunities are not as flagrant and favorable as they were a generation or more ago. To say that there has been no progress made is talking into one's hat. When one studies the social life of a generation or a few centuries ago and compares it with that of today, one sees the tremendous strides that have been made along the lines of decency, sobriety and Christian culture.

Now, when we come to ask how Christians should support the Eighteenth Amendment there are at least three methods that suggest themselves.

First—by example. Christian people should always live up to their professions. Their manner of life should square with their beliefs. Christians should be an example to others in this as well as in all other good things. We are to let our light shine before men so that they may see our good works and glorify our Father in Heaven. Christians have no right to tipple and no right to violate any law on our statute books. They should show to the world the sincerity of their own lives. Of course, if Christians take an attitude which tends towards the violation of this law, and set an example by drinking themselves, they are not only doing harm to their own spiritual and physical being, but are making it infinitely harder for other Christian people to live sober, righteous and godly lives.

Second—by speaking in behalf of it. Christians should talk in support of the Amendment, rather than denounce it or connive at it. Much of this cheap tawdry talk against prohibition today is sheer nonsense. Most of it is propaganda and simply a species of noise. The violators of the Amendment are usually more noisy than the observers thereof. Let Christians, therefore, talk it up and not down. Let them speak to others about it and not keep silent. "By our silence and connivance we become partakers of these horrible sins of others," as our Catechism teaches us.

Third—by the proper use of the ballot. Christians can support the Eighteenth Amendment by electing men to office whose principles are known to be in support of the Amendment and who always assume the attitude that would maintain their worthy ideal for the nation and for all of

its people. The Christian people have it within their power to elect the right kind of men for influential offices in the nation, in the state, in the city, in the county. We need to continue the campaign of education in behalf of that for which the Eighteenth Amendment stands. We must be diligent at this business. Every new generation must be instructed anew and must have these principles inculcated afresh into their minds so that this crusade for decent living, living for sobriety and moral and spiritual cleanliness, must go on without abatement. Eternal vigilance is the price of the keeping of this Amendment as well as the securing of all our liberties.

## BOOK REVIEWS

**Light From the North.** By Joseph K. Hart. Published by Henry Holt & Co., New York City, 1927.

"Light from the North," by Joseph K. Hart, is the story and the interpretation of an unusual educational movement in Denmark which, in less than a century, has transformed the life and industry of the Danes.

The first chapter, "The Plastic Years," portrays perhaps the most important factor—the Danish Folk High Schools—in the civilization of this small, but great nation. The work of these People's High Schools has made the Danish farmer so nearly the master of his own economic and cultural destiny that he may be described as independent. These folk schools exist not to give the student information or skills, but to awaken their personalities and to develop their sense of responsibility. Then, too, they do not teach lessons from books. The teachers must carry on the educational process without books, and the students must use their own judgment. Also, this education is not a means of escape from life and work. It is put into practice in community organization, and thus each one recognizes and accepts his full share of the constructive tasks of civilization. Theory and result seem to have definite correlation. These high schools are voluntary institutions, free from State control. The students attend voluntarily and the only requirement for admission is that the students shall be eighteen years of age. There are no tests, no marks and no assignments. The teacher merely lectures and has voluntary group and personal discussions with students. These schools lay the foundations of self-education, teach students to learn to live, and thus emphasize character building.

The second chapter, "The Open Mind," deals with the rural life in which these schools have so large a share. Thirty per cent of the present adult population of Denmark have been through the folk schools. As we turn to the civilization of the Danish country-side, we find that her national prosperity rests entirely upon the soil. Denmark has no coal, no minerals nor metals, and no water power, and twenty per cent of the land is uncultivable. The chief lines of production in Danish agriculture are dairy farming and hog raising. The Danish farmer has won his fight for economic as well as cultural independence through the high standard of education. He markets what he produces, and thus has developed the famous Danish co-operatives. This co-operative movement is not wholly economic, but it is the expression of the whole life of the country-side. Through it Denmark has achieved her intellectual, moral, cultural and economic freedom.

The independence of the farmer is shown very clearly by his position in politics. The principles of the various parties

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and their relation to the various types of people are described here.

Turning to the religious side of the Danes, we notice the indifferent attitude the people have toward the State Church—the Lutheran. They support the so-called "free Church" rather than the State Church.

"Here, then, in brief compass is a picture of the Danish country-side: its physical settings; its agricultural vocations; its applications of science; its co-operative organizations and its control of its own living; its political power, cultural and religious developments and outlooks. All of these seem to hang together, and to confirm the statement that 'the Danish farmer is so nearly the master of his own economic and cultural destiny that he may be described as independent.'" The People's High Schools helped to weave together all the elements in the development of this Danish civilization.

The third chapter on "The Plastic Years and the Open Mind in America" shows the differences in the educational principles of Denmark and America. America leads the world in psychology of the academic type, but she does not lead the world in the understanding of the mind of youth. The Danes are preeminent in understanding the youthful mind. We in America are crying out for intelligence as never before, but we refuse to consider the nature of intelligence and the natural conditions under which it may be expected to develop. The Danes believe that education is a life-long process; that schools do not educate; that the chief object is to help the individual to find himself and thus lay a foundation for self-education. They believe that money cannot buy education and that teachers cannot compel it. "It is something that must happen inside the personality and experience of each specific individual." Some day America will find an education somewhat like the Danish type, with individual integrity, individual freedom, individual responsibility and individual creativeness as its objectives. This will not come by mass meetings which America generally advocates, but it will have to start with some quiet activity working in some quiet corner of the land, just as it did in Denmark.

The fourth chapter on "Achievement in Denmark and Promise in America" sets forth some of the difficulties and details involved in the founding of the folk schools, and their meanings for us. The life of Bishop Gruntvig, who is known as the Prophet of the North and the originator of the idea of People's High Schools in 1832, and the contributions he made to the Danish educational movement, are depicted in this chapter. Also, the life and undertakings of Kristen Kold, the shoemaker who established the first successful folk school in 1851, in Ryslinge, are portrayed as very vital factors in the achievements of Danish civilization.

America does not need education for the sake of economic productivity, but the problem confronting us today is how to use intelligently the wealth we have; in fact, how to use the various kinds of wealth. If we are to save our common living from its wastes and its futilities, we must turn from standardizing processes of schools and release the intelligence of the individual and the community. We must recognize and understand the fact that no



change in our civilization can take place unless it takes place on the inside of civilization, and on the inside of individuals, groups, institutions and communities; and that a method must be set forth which will prove effective if adapted to changed conditions in American life.

—Mildred Reichley.

## OBITUARY

### HENRY S. KRIEBEL

Henry S. Kriebel, a resident of North Wales, Pa., for the past 40 years, died at his late home on Feb. 12, after being confined to his bed for about 10 weeks, due to a case of shingles. He was thought to be on the road to recovery, but a relapse set in, causing his death at the age of 75 years. He was an active citizen of the borough and was connected with every forward movement of the Church and community. He was manager of the Philadelphia office of the Valvoline Oil Co., with which he had been connected for the past 53 years. In 1874, when he moved to North Wales, he joined St. Luke's Church and became a tireless worker. He served as a trustee for 35 years and was President of the consistory. He was a charter member of Washington Camp, No. 547, P. O. S. of A., and of Apollo Lodge, No. 386, F. and A. M., of Philadelphia. He was strong in his Christian faith and character and will be greatly missed by the congregation.

He is survived by his widow, and the following children by a former marriage: Irene, wife of Charles Adams, Germantown, Pa.; Septimus, of Cincinnati, O.; Rev. E. Wilbur Kriebel, of Norristown, Pa., and a stepson, John Weikel, of Palmerton, N. J.; also one sister and two brothers, Mary and Franklin, of North Wales, and William, of Germantown, Pa. His funeral was conducted by his pastor, Rev. John M. Herzog, from his late residence, Wednesday afternoon, Feb. 15.

### WM. DeHAVEN

On Mar. 10th, Elder William DeHaven entered into his eternal rest. For some time Brother DeHaven had been in poor health, due to advanced age. He was one of the organizers of the Linfield Reformed Church and a member of the consistory until the time of his death. For many years he served as Superintendent of the Sunday School, and also as one of the teachers. Though having reached the remarkable age of 90 years, 1 month and 9 days, he was young in spirit and maintained a keen interest in the affairs of the Sunday School.

Brother DeHaven was a veteran of the Civil War, having enlisted in June, 1862. He remained in the service until the close of the war and figured in many of the important battles. Politically he was well-known in Montgomery Co. He was in the Government service as Postmaster at Linfield for 40 years. He was twice elected to the House of Representatives from his district. He was a member of the Grand Army of the Republic and of the Masonic Order.

Funeral services were held in the Linfield Church on Mar. 14th. The services were well attended and were in charge of the pastor, Rev. Oliver K. Maurer, who used the 16th verse of the 91st Psalm as his text. A mixed quartette sang two numbers and the pall-bearers were members of the consistory. At the grave the Masonic burial rite was used in addition to the religious services. Elder DeHaven is survived by one sister, Mrs. Rowland, who is the last of the family.

—O. K. M.

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### HIRAM FISCHER

St. Paul's Reformed Church, Mahanoy City, Pa., mourns the death of Hiram Fischer, which occurred February 1, 1928. Mr. Fischer was one of the oldest and most faithful members of the congregation. He was confirmed by Dr. L. K. Derr in 1868. He served the Church as deacon and elder for many years. One of the greatest joys of his life came when St. Paul's observed the 65th anniversary of its organization. At this service, held January 29, a bronze tablet bearing the names of the charter

members of the congregation was unveiled. Daniel Fischer, his father, was numbered among them. Mr. Fischer was born in Pottsville, Pa., September 15, 1863, and came to Mahanoy City in early childhood. Funeral services were held at the residence of his son and in the Church, February 6. He is survived by his two children, Mrs. John Atloff and Mr. Roy Fischer; three grandchildren, Dorothy, Franklin and Roy Fischer; one brother, Edward of Mahanoy City; two sisters, Mrs. John Barrell and Mrs. Charles Ward, Philadelphia.

—W. H. D.